



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

SEPTEMBER MEETING, 1879.

The regular meetings were resumed, after the summer vacation, on Thursday, the 11th instant, at 11 o'clock, A.M.; the President, the Hon. ROBERT C. WINTHROP, in the chair.

The Recording Secretary read the record of the June meeting, and it was approved.

The Librarian reported the donations to the Library during the three months that had passed since the last meeting. He called attention to the gift, by our associate Mr. Williams Latham, of twenty-two editions of the Bridgewater Collection of Sacred Music. Dr. Green presented also (for Mr. Latham) the following bibliographical note on this work:—

The Bridgewater Collection of Sacred Music went through twenty-seven editions from 1802 to 1839. The first edition, 1802, 159 pages, and the second edition, 1804, 168 pages, were called "Columbian and European Harmony, | or | Bridgewater Collection of Sacred Music." The third edition, 1810, 168 pages, was called "Bridgewater Collection | of | Sacred Music." These three editions have the same preface, dated "Bridgewater, Dec. 16, 1802," and were published by "Bartholomew Brown, A.M., and others, . . . according to Act of Congress." The title page of the fourth edition, 1816, 321 pages, is "Templi Carmina | Songs of the Temple | or | Bridgewater Collection | of | Sacred Music." All the other editions, varying from 321 pages to 349 pages, have the same title page as this fourth edition.

Bartholomew Brown, Esq., a graduate of Harvard College in 1799, and the Hon. Nahum Mitchell, a graduate of 1789 and a former Treasurer and Librarian of this Society, both composers of music, were considerably interested for many years in its publication. The copyright of this fourth edition was issued to West & Richardson, Oct. 26, 1816, and remained ever afterward in them, in Richardson, Lord & Holbrook, and in their successors, Carter, Hendee & Co., and Wilkins & Carter.

The twenty-two editions, now presented, with the first and twenty-fourth given by Mr. Melvin Lord in 1863, make a nearly complete set for the Society's Library. There are still wanting the eleventh, thirteenth, and sixteenth editions. The eleventh was published in 1822, and has 333 pages; the thirteenth in 1823-4, with the same number of pages; and the sixteenth in 1826, with 337 pages.

The tenth, twelfth, and fourteenth editions are alike, except date of publication, and the missing eleventh and thirteenth editions will probably be found to agree with the preceding and succeeding ones. The missing sixteenth edition does not differ much probably from the fifteenth and seventeenth.

Mr. Melvin Lord, who died two or three years ago and who was connected for a long time with the publication of this collection, notes in one of the volumes presented by him to our Library that several thousand copies of each edition were printed.

Dr. GREEN exhibited also the receipt which he had taken from the Secretary of the Commonwealth for the papers relating to Edward Bacon deposited with that officer at the State House.

The Corresponding Secretary read a letter from Henry W. Haynes, Esq., accepting his election as a Resident Member.

The President then said: —

Our summer vacation is over, Gentlemen, and we resume our regular Monthly Meetings to-day. We have observed pleasant accounts that our First Vice-President, Mr. Adams, had celebrated his golden wedding in the same old home at Quincy, in which his illustrious father and grandfather before him had celebrated theirs in successive generations. We have observed, too, that our accomplished associate, Dr. Holmes, had safely passed over into the ranks of the Septuagints, where so many of us had preceded him, and we were all in cordial sympathy with the congratulations and tributes which were showered upon him. We have, also, received the welcome assurance that our valued Ex-Treasurer, the Historian of Bunker Hill, Richard Frothingham, has been gradually recovering his health and strength at Pigeon Cove. Meantime our Resident Roll remains unbroken, and our Recording Secretary has laid on the table this morning a fresh list of our Hundred Members, without an asterisk, and with no vacancy to be filled, together with a new Serial Number of our Proceedings. In all this we find ample cause for satisfaction and gratitude.

I was recently reminded, in turning over the pages of the First Volume of The Early Proceedings of this Society, so carefully edited by our untiring Corresponding Secretary, Mr. Deane, that, at the January Meeting of 1830, a committee was appointed to address the City Authorities on the subject of a Centennial Celebration of the Settlement of Boston. At the August Meeting of the same year, our Standing Committee was empowered "to adopt or concur in such measures as it might be proper for this Society to engage in, relative to the approaching Centennial Celebration."

Now the two hundred and fiftieth Anniversary of the Settlement of Boston will occur on the 17th of September next year, and our City Authorities have already taken some preliminary steps in regard to its commemoration. It may

not be thought premature, therefore, that our Council should be authorized to hold any consultation with the City Authorities on the subject which may hereafter be found desirable.

Our Salem friends have set us a good example in this respect, as, indeed, our Plymouth friends always have done. At Salem, in addition to the well-remembered and most appropriate celebration, last September, of Endicott's arrival, there has recently been a Church commemoration of hardly inferior interest. How far the claim can be sustained that the organization of the Salem Church was the first Protestant Church organization in America,—in view of the Church at Plymouth, and the Churches at Jamestown,—must depend on technical terms, or limitations of terms, which have but little substantial importance or interest. But leaving to others all discussion on that point, I am disposed to dwell for a few moments on a matter of history to which this Church commemoration has called attention.

A question has been raised as to the influence which the organization of this first Salem Church, in 1629, may have had in inducing the transfer of the Government and the coming over of the Massachusetts Company in 1630. It has even been suggested, in some quarters, that the organization of this Church may have given the impulse to Governor Winthrop and his associates to make the great movement which secured us an independent Massachusetts on this side of the Atlantic. Now if this be so, Salem should have the credit of it; or rather the first Salem Church, organized under the auspices of Endicott, and under the immediate pastoral care of the Rev. Francis Higginson and the Rev. Samuel Skelton, should have the credit and the glory of it. I should be one of the last to withhold any thing from them, and I can honestly say that I turned to the investigation of the subject with something more than a willingness to find some verification of the idea. It would be a pleasant thing to ascertain and establish the fact, that the Massachusetts Leaders were either impelled or quickened in their purpose of leaving their homes and native land, and entering on a wilderness life here, by knowing in advance that here they would find an independent Church established, and would be free to worship God under ordinances and forms already arranged and organized.

But dates are the test of historical truth; and it will be seen, I think, by a comparison of dates, that no knowledge of this most interesting occurrence in the annals of the Plantation at Salem could by any possibility have reached the

Massachusetts Company in London, until their policy and plans had been maturely considered and adopted.

The Congregational Church at Salem was organized on the 6th (or according to new style, the 16th) of August, 1629. But Governor Matthew Cradock's original propositions to the Massachusetts Company in London, "to transfer the Government," were made on the 28th of July, or by new style on the 7th of August, of the same year, — just nine days earlier.

On that same 28th of July, or 7th of August new style, John Winthrop and Emanuel Downing were at Sempringham, in Lincolnshire, on a previously arranged visit to Isaac Johnson and the Lady Arbella, to hold consultation in regard to the proposed transfer of the Government and of themselves to New England.

On the 12th, or 22d N.S., of the same month, Winthrop was at Bury St. Edmonds, to hold another consultation on the subject, and he received there the notable letter of Robert Ryece, the old Suffolk Antiquary, apologizing for not meeting him, and earnestly dissuading him from his design of coming over to a wilderness.

On the 21st, or, as we should count it, the 31st, of the same month, John Winthrop, the son, — then in his twenty-fourth year, — having just arrived in London from a long Oriental tour, writes the celebrated letter to his father, acknowledging having received and read "The Conclusions for New England," dedicating himself to "the service of God and the Company therein," and declaring that "he shall call that his Country, where he may most glorify God, and enjoy the presence of his dearest friends."

On the 26th of the same August, or the 5th of September as we should now say, the famous "Cambridge Agreement" was signed by Sir Richard Saltonstall, Thomas Dudley, Isaac Johnson, John Winthrop, and eight others, which virtually settled the whole question; and only two days afterward, 28th of August, or 7th of September N.S., 1629, the Massachusetts Company solemnly voted to remove the Charter and the whole Government to New England.

These dates, of themselves, would seem to be sufficiently conclusive. They carry back the proposal "to transfer the Government" to a day nine days earlier than the organization of the Salem Church, and prove that the proposal was adopted only nineteen days after that organization had taken place. Nobody, I presume, would dream that, in those days of long and infrequent voyages, any communication between

the Salem Plantation and the Massachusetts Government in London could have been made in less than twice, or even three times, that number of days.

But there is ample evidence of a still earlier purpose, on the part of Governor Winthrop certainly, to come over to New England. The original draft of his Considerations, or "Conclusions," is indorsed, "For New England, May, 1629"; and his letters to his wife, of May 15 and June 22, 1629, clearly foreshadow the course which he afterward decided to adopt. These were at least three months in advance of the Salem church, and before even the arrival at Salem of Higginson and Skelton, by whom that church was founded.

Winthrop was not, indeed, elected Governor of Massachusetts, in place of Matthew Cradock, until the 20th (30th) October, 1629. On the 9th (19th) of that month we find him writing to his eldest son and to his wife, and alluding to news which had then just been received from New England. This news, according to the late Dr. Alexander Young, in his careful "Chronicles of Massachusetts," was Higginson's account of his voyage and safe arrival, dated 24th July, which was "undoubtedly sent home on the return of the *Talbot* and *Lion's Whelp*, which arrived in England before Sept. 19"; while, according to Dr. Young, "The Relation" of Higginson, which makes a very indirect reference, if any at all, to the church at Salem, was "probably sent by the *Four Sisters* and *Mayflower*," which only reached England just before November 20th, — so long were the voyages in those days, and so infrequent the communications. There is a brief letter from Margaret Winthrop to her husband, the Governor, not dated, but evidently written about the middle of November, 1629, telling him that she had just received a letter from her son John, which brought "good Nuse from Nue E." This good news from New England was undoubtedly, as Dr. Young implies, Higginson's "Relation," with its general account of the religious, as well as personal and social, satisfactions at Salem, which the saintly Margaret would have been sure to welcome and rejoice over with her whole heart.

The result of this comparison of dates excludes all idea that the organization of the church at Salem, interesting and important as it was in itself, was in the way of influencing the transfer of the Charter Government, or the coming over of the Massachusetts Company. That great movement resulted plainly from two principal considerations: one of them, that there was thought to be no longer any security for the enjoyment of either civil or religious freedom in Old England;

and the other, that there could be no assured prosperity and permanence for the Plantation in New England, except from the transfer of the whole government, and the going over bodily of the principal members of the Massachusetts Company, as the Cambridge agreement specifies, "to inhabit and continue there." These were the considerations and conclusions discussed and pondered upon in Suffolk, Lincolnshire, and Essex counties of Old England, during the whole spring and summer of 1629; and finally approved and adopted by the Massachusetts Company at their court in London, on the 28th of August, or, as we should say, on the 7th of September, of that year.

It may be interesting for us all to remember to-day, that last Sunday was the two hundred and fiftieth anniversary of that great decision of the Massachusetts Company; and that last Friday, two days before, was the two hundred and fiftieth anniversary of that memorable Agreement at Cambridge, which was the very hinge and pivot of the movement. I ventured to say, in a brief speech at Old Cambridge, in 1874, that if it were still possible to ascertain in what hall or chamber of the ancient University the conference was held, and that Agreement signed, "it would be a sacred spot for every American visitor, and one which might well be marked by some simple memorial tablet." But no clew to that labyrinth has ever been found.

Let me only add, before quitting this topic, that the known existence of a colony at Plymouth, and of a church organized, or at least continued, there, may well be supposed to have encouraged the Massachusetts Fathers in their great emigration; and I do not forget John Cotton's parting charge to Winthrop and his associates at Southampton, "that they should take advice of them at Plymouth." The Pilgrim Church at Plymouth must always be remembered first in the grateful hearts of the sons and daughters of New England.

But there is another subject, Gentlemen, to which I desire to call your attention this morning, and which is of a more immediate and pressing concern.

You will all have observed the discussions which have recently taken place at the City Hall in regard to the Graveyard immediately under our windows. Proposals have been made for closing it to all future interments. Proposals have also been made for opening a pathway across it, to accommodate those who would pass more directly and easily from Tremont Street to Court Square. And while no proposition

has yet been formally offered for doing away with the burial-place altogether, obliterating the ancient graves and tomb-stones, and leaving the little square open for the erection of buildings of any sort, yet no one can observe the progress of events without feeling, or at least fearing, that this may be the ultimate view of some of those who have interested themselves most prominently in the various proposals which have already been actually offered. Indeed, in the Report of the Board of Health of this city, in 1877, we find the following passage: "We believe the time has already arrived when the cemeteries within the city proper should be closed against further burials, not only as a sanitary measure, but *with the view of eventually removing the remains of the bodies which have been buried therein to some more suitable locality in the suburbs.*" Then follows an estimate of the value of the lands in the chapel and granary grounds, — the value of the lot beneath our windows being set down at \$300,000. And then the Report proceeds to say: "*If they could be sold at this valuation, or be taken by the city for public use, — say for the extension of City Hall or a court house, — the amount would purchase a larger tract of land in some outlying district or neighboring town, &c.*" "Sooner or later (it may not be in this or the next generation) the remains of those buried in these cemeteries *will be removed*, and the ground *will be used for other purposes.*" Such were the conclusions and positive assertions of the Board of Health in 1877, not, as it will be perceived, on any mere sanitary considerations, but in the line of pecuniary speculation and municipal convenience.

Now, I need not say that our Society has a twofold interest in this subject.

In the first place, as the owners of this building, in which almost all our funds are invested, we cannot fail to perceive that any shutting out of our light and air on our long southwestern or southern side would be of the most serious detriment to our estate, and would involve losses which we are quite unable to bear. On this point, however, it is not for me to enlarge. It will be for our Finance Committees, from time to time, to see to it that no encroachment is made on our rights, and no injury done to our property.

But, in the second place, we are peculiarly bound, as an Historical Society, to watch over the ancient historical sites of our city, and to make seasonable remonstrance against the unnecessary destruction of its old landmarks. We seem to have been stationed here as the special guardians of this old Graveyard. We all know that there is no spot within the

limits of Boston more peculiarly associated with the earliest origin and settlement of the town, two hundred and forty-nine years ago, than the Square of which what is now called "King's Chapel Burial Ground" is a part, and which is mainly included between School Street and Court Street, and between Tremont and Washington Streets. This is emphatically set forth by our lamented friend, Dr. N. B. Shurtleff, in his "Topographical and Historical Description of Boston," of which the second edition was published as late as 1871, — a few years after he had left the Mayoralty, and only a few years before his own death. He begins his fifty-sixth chapter as follows: "Historically considered, there is no part of the peninsular portion of Boston that is so rich with antiquarian associations as the large quadrangle which has Court Street for its northerly boundary, Washington Street for its easterly, School Street for its southerly, and Tremont Street for its westerly."

There was an old tradition, which may or may not have had some foundation, that Isaac Johnson, the excellent husband of the charming Lady Arbella, had chosen this for his lot. There is, however, no reason for thinking that such a choice, if made, was ever confirmed. Both he and his wife died too early to have had any distinct relations to Boston. They neither lived here, nor were buried here. The earliest authenticated interment in this Graveyard is, I believe, that of Governor John Winthrop in 1649. I have no doubt whatever that Margaret Winthrop, the devoted wife who followed him to New England in 1631, had been buried here in 1647, and that the Governor's remains were laid by the side of hers. Many others, too, may have been buried here, and probably were, before either of them. Dr. Shurtleff cites an original order of the town in 1642, that "The constables shall, with all convenient speed, take care for fencing in the burying-place." This was the first, and for many years the only, burying-place in Boston, and must, therefore, have had many tenants before the death of Governor Winthrop. But there is no stone or record, I believe, so old as the date on the tablet which covers the place of his burial.

His must have been a most notable burial at the time, and the exact place of his interment could not have been mistaken or forgotten, even if it were not marked at the moment.

Governor Winthrop died at his residence, in Washington Street, opposite the foot of School Street, on what may be called the Old South lot, on the 26th of March, or, as we should now style it, the 5th of April, 1649. His house was

burned up for firewood by the British soldiers, while they were using the Old South Church for their cavalry horses, in 1775. In the parlor of that house, immediately on Winthrop's death, a consultation was held by the principal persons of the town as to the ordering of the funeral, "it being the desire of all that in that solemnity it may appear of what precious account and desert he hath been, and how blessed his memorial." These were the words used by John Wilson and John Cotton, the ministers, and Governor Bellingham and John Clark, in the letter which they at once despatched by Nahawton, a trusty and swift Indian messenger, to the governor's eldest son, at Pequod, informing him that the funeral would take place on the 3d of the next month, — which would be, according to new style, the 13th of April, — and desiring his presence on the occasion.

That 13th of April, 1649, must have witnessed a memorable gathering on the spot which these windows of ours now look out upon. It requires no stretch of imagination to depict the scene when the old father of the town and colony, who had brought over the Charter of Massachusetts, as the first full Governor, nineteen years before, and who had held the office of Governor, with the exception of four or five years, during the whole period, was borne at last, as Governor, to his grave. Dudley, then deputy governor, Endicott, Bellingham, and Bradstreet must certainly have been there. John Cotton, John Wilson, Thomas Shepard, and the revered John Eliot, among the clergy, could not fail to have been present; and the latter may have been attended by a group of the Indians, to whom he was the apostle, and whom Winthrop had uniformly befriended during his life. There is an old family record of one of the Pequod Sagamores coming to Boston at the time, and exclaiming, "He is alive! he is alive!" on seeing the Governor's portrait in the parlor. Increase Nowell, the old secretary, and John Clark were doubtless there, with Winthrop the younger, from Connecticut. Possibly Bradford or some of the Pilgrims may have come from Plymouth, and may have given Morton his account of the "great solemnity and honor" of the occasion. The artillery officers, — probably what is now known as the Ancient and Honorable Artillery Company, whose charter had been signed by Winthrop in 1638, — are recorded as having been present, and as having taken the responsibility of using a barrel and a half of the colony powder, without leave, for funeral salutes; for which the colony indemnified them at the next meeting of the General Court, as we find by the following record: —

"Whereas the Surveyor General, on some encouragements, lent one barrel & a half of the country's store of powder to the Artillery Officers of Boston, conditionally, if the General Court did not allow it to them as a gift to spend it at the funeral of our late honored Governor, they should repay it, the powder being spent on the occasion above said,—the Court doth think meet that the powder so delivered should never be required again, and thankfully acknowledge Boston's great, worthy, due love, and respects to the late honoured Governor, which they manifested in solemnizing his funeral, whom we accounted worthy of all honor."

There were no religious services or sermons at funerals at that period of our colonial history. Indeed, Dr. Shurtleff states,—incredible as it may seem,—that the first prayer at a funeral in Boston was as late as 1766, and the first funeral sermon as late as 1783.* John Cotton preached a sermon on Winthrop on a special Fast held by the church during his illness, of which we have a few extracts only. But funeral sermons of old, as nowadays, were preached on some Sunday after the interment. No religious exercises were needed, however, to make the occasion a solemn one. Hutchinson, who had access to all the contemporary records, speaks of "the general grief through the colony"; and it is easy to picture to ourselves the authorities and the people of the town and the neighborhood assembling at the Governor's house, and following the corpse, borne by loving hands,—for there were no hearses in those days,—to the tomb or grave, which it is now proposed in some quarters to desecrate and do away.

In the same tomb or grave, by a striking coincidence, were afterward buried the governor's eldest son, John Winthrop, then Governor of Connecticut, in 1676, and his two sons, Fitz-John Winthrop, Governor of Connecticut, in 1707, and Wait-Still Winthrop, Chief-justice of Massachusetts, in 1717. It was on this last burial that old Cotton Mather wrote the extraordinary and extravagant Latin epitaph, containing the line, "*Palatium est hic locus, non tumulus.*"

I have alluded to this Winthrop tomb first because it came first in order of date. But there are other tombs in this old graveyard of not inferior interest: that of "the famous reverend and learned pastors of the first Church of Christ," including John Cotton and John Davenport; that of the Boston Winslows, including Mary Chilton, the wife of one of them, who was said to have been the first to leap ashore from the pilgrim "Mayflower" at Plymouth Rock; that of Governor Leverett; that of Major Thomas Savage, one of the

* See President's remarks at October meeting.

most gallant commanders in King Philip's war; those of Captain Roger Clap, of Deacon William Paddy — "blessed William Paddy," as Mr. Savage was so fond of calling him, — of Thomas Brattle, the eminent merchant; and of Colonel Thomas Dawes, the leading mechanic of his day, — all men famous in their day and generation.

There are many other names, as I hardly need to say, to be found on these old tombstones, and worthy to be recalled in this connection: Brinleys and Bromfields, Bulfinches and Coolidges, Brimmers and Apthorps, Pittses and Lindalls, Joneses and Melvilles, Phillipses and Salisburys, Sewalls and Storers; not forgetting the name of Oliver Wendell, in behalf of whose tomb so admirable a letter has been published from his distinguished descendant and namesake, our associate Dr. Holmes; nor yet forgetting that a second Winthrop tomb contains the dust of the eminent philosopher and patriot, Professor John Winthrop, a leading mind of Harvard University for forty years, the friend of Franklin and the correspondent of John Adams.

Let me add, that I have felt the more impelled to speak particularly of these Winthrop tombs, because, during the debate in the Common Council, it was observed that "if any of Governor Winthrop's descendants were about," it seemed rather singular that they did not come forward three years ago, and remonstrate against any thing of this kind. But I may be pardoned for saying, that, in my humble judgment, this is by no means a mere question for the descendants of anybody. Its interest reaches far beyond any personal sentiment or family pride. It is, indeed, hardly too much to say of it, that it is very much such a question as it would be in Florence or Pisa, if it were proposed to infringe upon the Campo Santo of either of them; or, as it would be in London, if plans were offered for cutting off a piece of Westminster Abbey to open a pathway or widen a street.

This time-honored Graveyard goes back in history a hundred years behind the Old South or Faneuil Hall, and is, as I have said, the most historical and sacred spot within our limits. I care very little personally whether any further interments shall be allowed in the old tombs, though I had always relied on having a resting-place in the sepulchre of my ancestors, where my father and mother were also buried. I am quite willing, however, to forego such a privilege, and to be remitted in due time to my lot at Mt. Auburn. But the Graveyard itself should be kept and cared for as the very apple of the city's eye. It should be made an ornament to the city, and

not left as an eye-sore. It should be preserved, as by a solemn consecration, for all generations. It might well be adorned and inscribed, so as to attract the observation of our children and of strangers, and might even claim some recognition on a Decoration Day, or on the Anniversary of the Settlement of Boston. At all events it should be preserved, as long as Boston has an anniversary to celebrate, or a name to live in the annals of our land. One might almost be tempted to adopt, in the way of remonstrance and warning against any alienation or obliteration of such a "God's Acre," the familiar lines on the tomb of Shakespeare at Stratford-upon-Avon: —

"Good friend, for Jesus' sake forbear
To dig the dust enclosed here:
Blest be the man that spares these stones,
And curs'd be he that moves my bones."

The first fathers of New England, who sleep in these graves, were compatriots and contemporaries of Shakespeare, and though they built no lofty rhymes or immortal dramas, they founded a City and a Commonwealth which will hardly be disposed to bring upon themselves the reproach of having allowed such graves to be desecrated.

I have not thought it important or desirable that our Society should interpose any objection to the closing of these tombs against further interments. That proposal may well be decided upon with sole reference to sanitary considerations. Perhaps, too, the idea of secularizing and selling, or using the ground for other purposes, may be abandoned, for the present at least, without any action of ours. But I hope that our Council may henceforth have standing instructions to remonstrate and protest seasonably, should any such vandalism be seriously undertaken, now or hereafter.

I should be quite willing to include the old "Granary Burying-ground" in the same instruction, where the remains of so many of the Huguenots, and so many of the patriots and governors of the Revolutionary period, repose, — Peter Fan-euil, John Hancock, Samuel Adams, James Bowdoin, James Sullivan, and Christopher Gore, — our first two presidents, — Dr. Jeremy Belknap, our founder, Governor Sumner, The Victims of the Boston Massacre, the father and mother of Franklin, with at least one of our earlier governors, Richard Bellingham.

Both these little squares belong to history. Both should be preserved inviolate, and reverently cared for. Both might well be the subject of legislative protection. Both should be

made to serve for the health and beauty of our city, while they perpetuate the remembrance of those who have done honor to it in succeeding generations. But the Graveyard immediately under these windows, the old original burying-place of the founders of the city, seems peculiarly and primarily to appeal to our guardianship, and I have therefore confined myself mainly to the considerations which pertained to it. I will say no more about either of them.

Before closing these introductory remarks, however, I must not omit to allude briefly to the death of our late Corresponding Member, Benjamin Robert Winthrop, Esquire, of New York, whose name has been on our rolls for the last twenty years.

Mr. Winthrop, on his father's side, was a lineal descendant of the old first Governor Winthrop of Massachusetts, while, on his mother's side, he was a lineal descendant of Peter Stuyvesant, the last Dutch governor of New Netherlands. He was born in the city of New York, on the 18th of June, 1804, and entered early into mercantile pursuits, being associated, in the banking-house of the well-remembered Jacob Barker, with Fitz-Greene Halleck, the poet, for whom he had the most affectionate regard, and with whom he was on terms of great intimacy till Halleck's death.

Mr. Winthrop was a man of large means and of a liberal spirit, of great intelligence and the highest integrity. He took a personal and active interest in not a few of the most important religious and charitable institutions in the city of his birth. He was for a long time the vice-president of the New York Historical Society, and always manifested an earnest concern for its prosperity and welfare. But for the last ten years he has resided in Paris, with his family, making only occasional visits, for business purposes, to his native land. I saw him in New York about the end of last April, and he gave me some hope of being here at our May meeting. But his health was already enfeebled, and he was only able to cross the ocean and reach London, on his way to Paris, before the final summons came. He died there, in London, on the 26th of July last, in the 76th year of his age, and was buried in the old Stuyvesant church-yard of "St. Mark's-in-the-Bowery," at New York, on the 20th of August. An admirable tribute to his memory, from the pen of his friend, Dr. George H. Moore, of the Lenox Library, one of our valued Corresponding Members, appeared in "Harper's Weekly," dated September 6, together with a speaking likeness of him.

Our Society owes to Mr. Winthrop's kindness the large Washington chair, in which we all remember the venerable President Quincy as sitting at more than one of our meetings not long before his death. There is a fine wood-cut of this chair, furnished by Mr. Winthrop at his own cost, for our first published volume of Proceedings, which will soon be permanently numbered Volume Third. With it there is an interesting letter from him, giving an account not only of the chair, but of the house from one of the timbers of which it was made, and of the old Stuyvesant Bowery, at the end of which the house stood, when Washington took his first oath as President of the United States, administered by John Jay, on its portico.

It happened that I was walking through Franklin Square with my cousin, about the year 1854 or 1855, when he exclaimed: "There they are, demolishing the old Walter Franklin house, where Washington was inaugurated, and where he lived as first President of the United States." "Pray save some of the pieces," I replied, "for historical memorials." During the following year (1856), this noble chair for our Society, with one exactly like it for the New York Historical Society, and with two smaller ones for me and himself, were forthcoming from the oak beam which he had fortunately rescued from the materials of that interesting mansion.

I hope that our Cabinet-keeper will now brighten up the little inscription plate on the chair, so that it may always be associated with the name of its giver, whose memory here could hardly be more agreeably perpetuated.

I learn that the death of Mr. Moerenhout, whose name stands first on our earliest roll of Corresponding Members, has recently become known to our Recording Secretary, and I now make way for him to communicate the fact.

Mr. G. DEXTER spoke substantially as follows in response to the President's announcement of the death of Mr. Moerenhout: —

Mr. J. Antoine Moerenhout died at Los Angeles, California, on the 11th of last July. Knowing that this gentleman's name had been on our roll for over forty years, and that his election antedated that of our oldest living resident member, six months ago I instituted some inquiries about him with little expectation that I should find him still among the living. I had traced him from Tahiti, where he was American

Consul at the time of his election, to Los Angeles. My note of inquiry, addressed to the postmaster of that place, arrived almost on the day of his death. The private secretary of the French Consulate there, Mr. Frank Oakley, sent me afterward newspapers containing notices of his deceased chief, and from these I have gleaned the following slight sketch for our Proceedings. I have placed the newspaper cuttings on our files, where they will be safe and accessible.

Mr. Moerenhout was born in Belgium, at that time French territory, in 1797, and at a very early age entered the Engineer Corps of the French Army. He served under the great Emperor, and was present at the battles of Leipsic and Waterloo. He appears to have left the army not long after the latter battle. In 1827 he went to Valparaiso as secretary to the Consulate of the Netherlands, and about two years later removed to Otaheite, in the Society Islands, where he founded a commercial establishment which proved quite successful. He was appointed United States Consul for these Islands in 1835, but he did not hold the office long. The Register for 1837 contains the name of Mr. Blackler as his successor. It must have been about this time that he received an appointment to a similar post in the French service. The French established a protectorate over the Society Islands in 1843, and soon afterward Mr. Moerenhout emigrated to California, where he was made Consul for France at Monterey. He was transferred, before many years had passed, to Los Angeles, where he resided until his death. A residence of thirty years gained him the regard and esteem of the people of that town, and many of its organized societies and a large concourse of its citizens paid the last token of respect at his funeral.

During his residence at Tahiti, Mr. Moerenhout wrote an account of the Society Islands, which was published at Paris in 1837. Its title is "*Voyage aux isles du grand Océan, contenant des documents nouveaux sur la géographie physique et politique, la langue, la littérature, etc., de leurs habitants.*"

It is a little curious that, both in our records and in the printed Official Register of the United States, Mr. Moerenhout's name is entered incorrectly. It is given in both as T. A. Moerenhout. His first name is said to be Jacob, in the newspaper articles now sent to me. This is perhaps an unusual form in the French language. On the title-page of his book on the Society Islands the name appears as J. A. Moerenhout.

Mr. Moerenhout was elected a member of this Society in October, 1836, on the nomination of Judge Davis.

President Andrew D. White, of Cornell University, now Minister of the United States to the German Empire, was elected a Corresponding Member.

Mr. DEANE spoke of the subject of the impending desecration of the King's Chapel and the Granary Burial Grounds, referred to in the paper read by the President; and he moved, that the Council of the Society have full power to protest against such a desecration, at such a time and in such a manner as they may judge expedient.

Dr. CLARKE expressed the hope that the remarks of the President might accompany any protest or paper which the Council might draw up, as he could conceive of nothing better than the presentation of these remarks to enlighten the public on the subject.

Judge HOAR thought that an application to the Legislature, through the Society, would result in an Act enjoining the City of Boston from such a desecration as is threatened, and he hoped that the powers of the Council would not be limited, but that they be clothed with authority to memorialize the Legislature on the subject, should they see fit.

Thereupon the vote offered by Mr. Deane, with Judge Hoar's amendment, was unanimously adopted.

Mr. DEXTER, for the Committee on publishing the Proceedings, made a report on the Holmes Papers, and announced that these papers were now ready to be placed in the Library to be used under the usual rules of the Society.

The Holmes Papers were given to the Society in April, 1875, by the Rev. Alexander McKenzie, Dr. Holmes's successor in the pastorate of the Shepard Congregational Church at Cambridge, and were referred to this Committee at that time. Just a year afterward, one of the papers, a Journal of the Siege of Yorktown, by Col. Jonathan Trumbull, was printed in the Proceedings under the care of the former Secretary.* The rest of the papers have now been arranged, and the following description of them prepared to be placed upon the records:—

I. A manuscript tract, "Copy Letter, Mr. David Imrie, Minister at St. Mungo, to the Rev. Mr. John Erskine, Minister of the Gospel at Culross, March 28, 1758: Concerning the

* See Proceedings for April, 1876, pp. 331-338. — EDS.

Indians of America being the Ten Tribes of the House of Israel. To which is subjoined, page 27, a Copy of some Particulars formerly written to Mr. Erskine upon the same subject, which would need to be read over first, by any other person besides Mr. Erskine, into whose hands this Letter shall come." This is a small square manuscript of forty-six pages. The "particulars formerly written" are found at page 32, not 27, as called for in the title. The paging of the manuscript ends with page 38, and the succeeding leaves are occupied by a second letter from Mr. Imrie to Mr. Erskine, dated May 24, 1758, in which minute instructions are given for making a copy of the first letter; and Mr. Erskine is urged to comply with the directions of the postscript to that letter, viz., to send the original to New England, to Mr. Prince and Mr. Edwards, to be communicated to the pastors of the Indian churches there. The author continues; "But I would not have them to put it to the press without my knowledge and approbation. For some of the Arcana contained in it are not fit to be made known as yet to the followers of Antichrist." The manuscript is indorsed "Trumbull MS. fr. Dr. Stiles." Mr. Imrie had published previously a letter predicting the speedy accomplishment of the events of Scripture Prophecy which had been reprinted in Boston. A copy of this reprint is in the Society's Library.

II. A bundle of sermons written by Dr. Holmes, which the author has labelled "On the Div. Inspir^a & Authority of the SS." The tenth and last of the series was preached before the Massachusetts Bible Society in 1815, and the historical account of the English translations of the Bible contained in it was printed with additions, as appears from a memorandum on the sermon in Dr. Holmes's handwriting. Sermons II. and III. are missing from the series.

III. The manuscript of President Stiles's Ecclesiastical History of New England, never printed. This consists of a book containing about one hundred and eighty pages of text in Dr. Stiles's beautiful hand, and nine maps very neatly drawn with the pen. It has different dates from March 3d to April 20th, 1769. In the same box with this book the Committee have placed some copy books and papers in the handwriting of the President, evidently intended for the continuation and revision of this history. The largest is perhaps "A Summary View of the religious state of the Colony of Rhode Island and Providence Plantations in New England, from A.D. 1636 to 1774." Of this there are two copies; the one last made is indorsed in Dr. Holmes's hand, "Trumbull

MS. fr. Dr. Stiles." There are also "A List of New England Churches and Pastors"; "Lives of Eminent Ministers; Memoirs &c.," &c. Some of the papers are dated as early as 1768, and there are notes of lectures as late as 1794. Dr. Holmes was a favorite pupil of President Stiles, married his daughter, and wrote his biography. These circumstances explain his possession of these valuable manuscripts.

IV. A small square book lettered on the back with the pen, "Extracts Eccles. from C. Mather's Collⁿ of MSS." This belonged to President Stiles, who has written on the first page "Transcriptions, Copies, and Extracts from some of the MSS. preserved in the Library of the late Reverend Dr. Cotton Mather of Boston, communicated by his son, the Rev. Dr. Samuel Mather of Boston, to Ezra Stiles. Transcribed 1789 from the originals." Most of the documents, which relate to the early history and discipline of the New England churches, are copied by another hand than the President's, perhaps by that of some member of his family, but his handwriting occasionally appears.

V. Rev. Dr. Trumbull's papers, placed by the Committee in a pasteboard box. This box contains a fragment, letter sheets 4to, in the handwriting of the Rev. Benjamin Trumbull, D.D., the historian of Connecticut. It begins with page 5, and ends with page 57, and relates the early history of Virginia and of the Carolinas. This may have been a draught of part of the first volume of Dr. Trumbull's history of the United States, published at Boston in 1810, or possibly an abridgment of a part of it. It differs considerably from the printed copy.

In the same box is placed also a portion of the manuscript continuation of this history of the United States. From letters from Dr. Trumbull to Dr. Holmes, preserved among these papers, it appears that the Rev. Dr. Morse of Charlestown, who had superintended the publication of the first volume, had failed to please the author, and had declined to continue the work as he had been requested to do. Dr. Holmes was invited, and had agreed to prepare the succeeding volumes from the materials collected by Dr. Trumbull. The first chapter of the second volume and the papers the author had collected were sent to Cambridge in 1814, but are not found among the papers given to this Society. The concluding portion, which was to be a distinct part of the work, and to relate the ecclesiastical history of the country, was partially written by Dr. Trumbull, and is the manuscript now described. It consists of about one hundred leaves of quarto

letter paper, stitched together, and is paged from 332 to 539. It bears the running title "A General History of the United States of America"; is called also "Book IV.", and is divided into eight chapters. Dr. Trumbull's letter, in which the offer of continuing the history is made to Dr. Holmes, contains the author's own account of this manuscript and is printed below.*

VI. Dr. Holmes's Ecclesiastical History of New England. Of this the Committee have found three draughts, and have placed them in boxes. The first box contains a folio manuscript of thirty-nine sheets stitched together, marked "Eccles. Hist.", and indorsed "Begun Jan. 2, 1816." Different dates of that year appear occasionally through it. It is divided into chapters, and ends abruptly in the eighth chapter. In the same box have been placed parts of other chapters, and a few loose leaves of paper of similar make and size. Much of this manuscript is marked "copied" or "transcribed," and there are references to the lectures, next mentioned, which contain probably the same matter in a different form.

The second box contains ten lectures, with fragments of perhaps two more, on Ecclesiastical History. These were delivered annually at Harvard College from 1817 to 1820, as is shown by Dr. Holmes's indorsement on them. They are written on small square sheets of paper, contain many corrections and evidences of revision, and some of them are marked "copied into 4to." The following note made by Dr. Holmes in the memorandum book described as No. VII. of these papers, though without date, refers doubtless to these lectures. "In the plan adopted for conducting the instruction of the Theological Seminary, I am requested to afford my co-operation by lectures and exercises as I may find convenient, designed to assist the inquiries of the student into Ecclesiastical History, and especially the history and constitution of the churches of New England."

The third box contains four parcels of letter sheets, quarto size, stitched with loose paper covers, and marked "Eccles. Hist., I., II., III., IV." These books contain in all three hundred and seventy-seven pages, and are, probably, Dr. Holmes's latest revision of his lectures on ecclesiastical history which many of his friends were anxious to have him publish.† The

* It would be perhaps more exact to say that Dr. Holmes is asked in this letter to continue the ecclesiastical history. The offer of the civil history is implied in other letters. The letter is given at page 151. — Eds.

† See Dr. Jenks's Memoir of Dr. Holmes; 3 Mass. Hist. Collections, vol. vii. pp. 279, 280. — Eds.

manuscript shows evidences of careful labor, and corrections and alterations are very numerous. With these books there have been placed duplicate draughts of some of the pages, fragments of a continuation beyond Book IV., memoranda for notes, and other loose papers relating to the work.

VII. A square memorandum book containing one hundred and eighty pages. It is lettered in ink on the back "Extr.^s Eccles. Hist." This contains extracts, many of them from printed books, relating to Dr. Holmes's lectures and proposed work on the ecclesiastical history of New England.

VIII. In a folio scrap-book have been arranged a number of miscellaneous letters and papers. Some of them are the answers to Dr. Trumbull's inquiries about the churches in other parts of the country than New England. There are letters on the Dutch Reformed church of New York, the Presbyterian churches in New Jersey and Pennsylvania, &c. There are also various letters to Dr. Holmes. An index to these papers has been placed at the beginning of the volume.

The papers selected by the Committee from the Holmes Papers to be printed in the Proceedings, here follow: —

*Samuel Whiting and Thomas Cobbet to the Church at Roxbury.**

LYNN, this 6th of the 2d, '54.

DEAR BRETHREN, — We understand that it is the earnest desire of our neighbor Bartrow and his wife that their child might partake of the benefits of the seal of the Covenant, own baptism in the right of his mother, who is daughter to Brother Johnson of your church, and was about three years old when he joined to your church, and therefore was, as we conceive, taken into your church as a member when her father was admitted. You know what was the unanimous apprehension of all the Elders which were present at Mr. Dunster's at the last Commencement, touching members' children under fourteen years old when their parent or parents were admitted church members, — that such children were also members with them, whether baptized here or in

* This letter and the seven following papers are taken from the book containing copies of the Mather Manuscripts, described as No. IV. of the Holmes Papers. As there is some reason to suspect the accuracy of the copyist as to spelling, &c., and as we have not been able to obtain the originals of the papers, it is thought wiser to modernize the language. Brother Johnson, of Roxbury, was probably John Johnson, who was prominent in affairs there, and who kept the first tavern of the town. See Ellis's Roxbury, p. 122; Drake's Town of Roxbury, 88. The signers of the letter were the pastor and teacher of the Church at Lynn. Thomas Layton, or Leighton, was freeman in 1639, and represented Lynn in the General Court for many years. We do not find the name Bartrow among the early settlers of that place, but Mr. Savage mentions (Geneal. Dict. vol. i. p. 134) a William Bartram of Lynn, and that surname appears in the list of early residents given in Lewis & Newhall's history, p. 576. — Eds.

England, it made no difference. But the parents removing hither, and entering here into church state, such children in their minority were admitted in their right as members. Now she being a member, and walking inoffensively, as she hath done here so far as ever we have heard, both when a servant to Brother Layton, and afterward to Mr. Whiting, and when married also, if now she shall profess to own her father's covenant, and offer herself and child to be put under the church's watch (and albeit she judge not herself as yet so meet for the Lord's Supper, yet shall desire that her child, who is interested in the covenant, as well as herself, may have the benefit of the seal of the covenant), we think you shall do well to persuade with your church that her child may be baptized. You have neither recommended nor dismissed her as a member of your church to ours ; and, therefore, it is not so meet for us to act thereon as for you. We look every day when we shall be put upon the same work here ; and some other churches are at the same pass. You know what was drawn up in Mr. Mather's paper at Cambridge to this purpose, and, we doubt not, had the time permitted, would have passed the vote of the most of the ministers there, as well as the other did, of those children's membership. The Church of Salem, as we hear, met about the question a week or two since, and it passed affirmatively that the immediate children of church members were also church members. And surely, according to our received principles, we argue against the Anabaptists that the children of church members are to be baptized : which, if it be not a true premise and hath not other sufficient reason to back that very premise, we may soon be foiled by the Anabaptists. If it be a true principle, as no doubt it is, and may be confirmed by Scripture, then let churches look to it how they deny such persons' children baptism, for we argue not from right of grandfathers or mothers herein, but from the right of the immediate parents being church members. Thus the children of church members are to be baptized ; but according as hath been unanimously concluded, such persons supposed now to have children, but when their parents were admitted into church fellowship they were, some two, some four, some six, some eight years old, like they, are church members ; therefore their children are to be baptized. The children of all the members of the Jewish Church were circumcised, and the children of all the members of Christian Churches are to be baptized. The sprigs or children of branches of the olive (or true visible church), are to partake of the fulness of the olive, (or the privileges of it whereof they are passively capable, as they are of baptism) ; but such children of such parents are sprigs of branches of the olive, *ergo*, they are to partake of such olive fulness. Truly, Sirs, churches seem to strain courtesy who should begin ; but if some churches do not make a beginning, we fear such children of the Church being debarred of their just privilege, it will breed ill-blood and ill-spirits, and such as may in time break out into humors and uncomfortable issues in New England ; and what is worst of all, we fear churches will have no comfort in that they may come to suffer that way, unless they had better warrant from God to deny such requests of their mem-

bers. Nor should we fear the consequences, that then the parents must come to the Lord's Supper, knowing that there may be just reasons to delay that and not the other, as in cases of legal pollution, debarring the Jew or proselyte from the Passover, which yet hindered not the child from circumcision at the very time; or of some present detention of one of our members from the Lord's table upon occasion of non-satisfaction at present in something which cometh to the Church's ears, and yet, in the interim, not denying baptism to his child if he desire it. And so, with our hearty desires and prayers that the Lord would guide you to do his will herein, we take leave, resting,

Your very loving Brethren in the Lord,

SAMUEL WHITING,
THOMAS COBBET.

To the Reverend and dear Brethren, Mr. John Eliot and
Mr. Samuel Danforth, the Pastor and Teacher of
the Church at Roxbury, present these.

Rev. John Sherman to the Church at Roxbury.

MUCH HONORED AND REV. ELDERS, — Understanding by Anthony Beers that some doubt is made of his membership and church relation, I am willing, as time will permit, to express my apprehensions in two words.

I conceive that Anthony Beers is as yet a member of the church at Watertown; there is nothing that holds forth any shadow of contradiction to this assertion, unless his letters of dismission (not yet made use of); but as for them I doubt not to affirm that the church in her grant of them intended only to further his admission into the Church at Roxbury, not to unchurch him; and therefore till he maketh use of the liberty granted him to join with yourselves, he will be looked upon as in covenant here.

It is true the church hath formerly towards some (who have lived long absent from them, taking no care either to return or to join elsewhere, when pressed upon their duty, they still neglecting it), passed an act of disowning them; but as concerning the party in question no such thing hath been as yet done, nor any thing toward it, and therefore I conceive he is as yet in relation here, and question not but your entertaining his child unto fellowship of the seal will be acceptable to the church here.

Leaving yourselves and the work of Christ in your hands to the blessing of Heaven, I write,

Yours unfeignedly,

JOHN SHERMAN.

WATERTOWN, Oct. 13, '58.

To the Reverend his much Honored Friends, Mr. Eliot,
Mr. Danforth, and Mr. Heath, these, in Roxbury.*

* Mr. Isaac Heath was ruling elder of the Roxbury Church. — Eds.

*Dorchester Church to Roxbury Church.**

To the Reverend and our dearly beloved in the Lord, the Elders and Brethren of the Church at Roxbury, mercy and peace in Christ Jesus.

REVEREND AND BELOVED BRETHREN, — The good providence of the Lord having so disposed that Hannah, the daughter of Thomas Andrews of this town, is joined in marriage with an inhabitant amongst you, whose name, as we conceive, is W. Hopkins, and the said Hannah having desired dismission from this church, that so (if it be the will of God to show her this favor) she may be joined as a member of the church with you amongst whom she now dwells. These are therefore to certify you, that ourselves, the most of the brethren with us, have consented to her desire herein, as conceiving it most orderly that persons should join themselves as members to the church where God disposeth of their usual habitation and abode, rather than to dwell in one place and retain their membership elsewhere; and accounting that though the said Hannah have not yet been received to full communion, yet inasmuch as she was born and baptized with us as a member (her mother being a beloved sister with us), and was never cut off from her membership by excommunication, nor (for aught that ever we have seen or known or heard of her) hath deserved so to be, that therefore her membership doth still continue. For we see not weight or reason to judge that such as were members in infancy should cease to be members merely because now they are grown to years and become adult. Upon such considerations as these, ourselves, and the most of the brethren with us, have consented as we have said.

We do, therefore, recommend her to your loving acceptance in the Lord, requesting that, she giving such satisfaction as is meet, you would receive her into holy covenant with yourselves, that so she may be one of your church. So wishing from our hearts that she and many others in these churches may have such grace given to them of God that they may be known to be a seed which the Lord hath blessed, we take leave and rest your loving brethren in the Lord,

RICHARD MATHER,
GEORGE MINOT,
HENRY WITHINGTON.

DORCHESTER, this 24th of the 2d mon., 1660.

* Thomas Andrews, whose daughter's dismission to the Roxbury Church is contained in this letter, was one of the first settlers of Dorchester. There is an account of him in Clapp's Dorchester, p. 40, where this daughter's name is given as Susanna. George Minot and Henry Withington, who, with the Rev. Richard Mather, sign the letter, were ruling elders in the Dorchester Church for many years. — Eds.

Dorchester Church to Roxbury Church.

To our much respected in the Lord, the Reverend and beloved Elders and Brethren of the Church at Roxbury, mercy and peace in Christ Jesus.

REVEREND BELOVED IN THE LORD, — A motion being presented unto us that we would testify to yourselves what our apprehensions are concerning the spiritual estate of Richard Davies, who for some time lived in this town and here ended his days, these are therefore to certify you that for aught we saw, or knew, or heard of him, his conversation amongst us was inoffensive and as becoming the Gospel of Christ. Whereupon some of us spake to him advising him to join himself unto the Church as a member, which motion indeed he did not yield unto; but his reason that he gave being only the sense of his own unworthiness of such a mercy, made us to think never a whit the worse of the man, but the better. And when he was visited with the sickness whereof he died, sundry of us being several times with him in that sickness, did hear such gracious expressions and speeches from him, as caused us to conceive there was a good work of God's saving grace in his heart, and that from thence proceeded those gracious and holy expressions. So that his conversation and his speeches in his health and in his sickness, do encourage us to give testimony of him as you see. And we consider there are many others in this town who would readily consent to give the like testimony if there were opportunity to motion them thereunto. So with desire of your prayers unto the Lord on our behalf, we recommend you to the grace and blessing of God in Christ Jesus, and rest,

Your loving brethren in the Lord,

RICHARD MATHER,	ROGER WITHINGTON,
WILLIAM STOUGHTON,	THOMAS LAKE,
HENRY WITHINGTON,	DAVID JOHNES,
JOHN CAPON,	JOHN BLACKMAN,
RICHARD HALL,	THOMAS BIRD.*

DORCHESTER, this 15th of the 9th, 1665.

To the Reverend Mr. Eliot and Mr. Danforth, Elders of the Church at Roxbury, be this presented.

William Goodwin and others to Roxbury Church.

REVEREND AND WELL BELOVED IN OUR LORD JESUS, — It is not altogether unknown to yourselves how long a time the righteous God

* The signers were doubtless prominent men in the Dorchester Church. Mather was the pastor, and Withington the ruling elder. William Stoughton was afterward Lieut.-Governor and Chief Justice; John Capen was a deacon, and a selectman; and Richard Hall was ensign, and often a selectman of the town. — Eds.

hath suffered Satan to sow the seeds of contention amongst his churches and people in these parts, but especially in the church of Christ at Hartford, to the great grief and wounding of our hearts. Our souls desire to mourn deeply for the great dishonor that is come to the name of our God thereby, and lament with bitterness before him that knows our hearts, to consider the name and praise that once we were, but the shame and dishonor that now we are to him, his name and glory, and grief to the hearts of his people round about us, and the sense whereof hath made us in our measures suitors at the throne of grace, that the Lord our God would for his own name (which we unfeignedly desire may be always more gracious to us than our lives) appear to our help and comfort. In pursuance whereof we endeavored to attend all those ways and means that himself hath pleased to show us; fruitlessness whereof is too manifest, for though sometimes we were not without hope of a healing according to him, yet how have our wounds corrupted rather than healed, and broken out again so that now they are grown to a greater height than ever, that if they are not timely stopped and thoroughly healed, we are afraid of the sad effects and events thereof, not only amongst ourselves, but in other places and churches. In order whereunto it is now concluded and agreed that several churches shall be desired that they would once more afford us their presence and help in this our distressed and most deplorable estate and condition, to hear and to give counsel for the issuing of our said differences according to God. We do, therefore, with the approbation of our General Court, humbly beg and implore so much of your favor as to send to us (so as to be at Hartford upon the 17th day of next month) your reverend teacher, Mr. Danforth, and we do in like manner beseech him that he would not now withdraw his helping hand from the Lord and his people. The other Elders that are agreed upon to meet with him, are Mr. Cobbet, pastor of Ipswich, Mr. Mitchell, pastor of Cambridge, and, in case God should disable any of those three, then Mr. Browne of Sudbury, chosen as a reserve, and hereby entreated to supply that defect. As also Mr. Davenport of New Haven, Mr. Norton of Boston, and Mr. Fitch of Seabrook, and in case God should disable any of those three, then Mr. Street of Milford is chosen in like manner and hereby entreated to supply that defect. And now, reverend and dearly beloved in our common Saviour, we doubt not but your daily sense of our afflicted, yea, distracted state and condition, will provoke to such a sympathy with us therein, as shall need no argument to stir you up readily to do what herein is desired. We know the differences amongst us carry with them, yea, in the very nature of them, a great scandal of the Congregational way, and therein to the name of the Lord Jesus, which is stamped upon all his own institutions. It is certain there is, and, cannot but be, great evil somewhere. We will not justify ourselves, no, not in those things wherein we cannot yet see cause to condemn ourselves, but if in any thing, we have our rule, we profess ourselves willing, yea, exceedingly desirous that it may be unto us; we account it our misery to be left so far of God as to depart from or fall short thereof, but his

. . . goodness and our happiness to be helped by any means to return again thereto, and consequently to take notice of any evil that shall appear we lie under, and therefore, in the simplicity of our hearts desire that we may have the help before mentioned, and do unfeignedly beg that truth in plainness may take place amongst us, let the evil and sin fall where it will. So the Lord our God may have the glory, it matters not who hath the just shame. In confidence of your love to us in granting this our request we humbly beg your . . . and fervent prayers to the throne of Grace that this means may be directed by him and blessed of him to the procuring of such a godly, regular, and firm peace with us and others of his people, that we and they, in the constant enjoyment thereof, may be always rejoicing in him to whom we desire to be mindful of yourselves in our prayers, and rest,

Yours in the Lord under great affliction,

WILLIAM GOODWIN, JOHN WEBSTER,
ANDREW BACON, JOHN CULLICK.

To the Reverend Elders and Brethren of the Church
of Christ, at Roxbury, these present.*

Hadley Church to Rev. John Eliot.

To the Church of Christ at Roxbury, Grace and peace in our Lord Jesus :

HONORED, REVEREND, AND BELOVED, — It having seemed good to him who is the only wise disposer of all things unto his, according to their needs and occasions, to visit us with a long and sore frown of his countenance and stroke of his hand in a sad and living difference between us and some of our brethren at Weathersfield who had separated themselves a long time from us while we lived there: which differences are not yet issued, notwithstanding our endeavors therein have been, as we judge, real and . . . for an issue. And since our removal those five brethren and two more joining with them, have declared themselves a church at Weathersfield, and acted the admission of members, &c., though they all remain members with us and (if we judge right) under offence. We remain a church and act our church administrations here, the whole church, except one man, voting to remove, and he voted not against it. Only those five brethren that

* N. B. There is no date to the preceding letter, but Mr. Fitch removing from Saybrook to Norwich, 1660, and Mr. Norton removing from Ipswich to Boston, after 1655, it seems as if this letter was written before 1660. Among the signers is Wm. Goodwin, in the same handwriting, I find by examining and comparing, as that Wm. Goodwin who signed the Hadley or Norwoo letter, with the Rev. John Russell, dated April 29, 1661 [printed next below], in the name of Hadley Church. Mr. Russell says this, his, church moved entire from Weathersfield to Hadley, leaving five members behind at Weathersfield, which five members had withdrawn and refused to come to any church meeting for a twelvemonth before. — *Pres. Stiles's Note.*

had a long time separated from us came not to our meetings, though called by general and special warnings, nor to any of our meetings for near a twelvemonth before. They were never dismissed from us. Whereby there is an open profession of one church being become two without any dismission or consent of one part to the other. And when (as we conceive) there is an absolute necessity of our parts being under . . . offence. We do not see that it is on our part, yet are willing to seek advice and help of those who may show us that which either our weakness or prejudice hinders us from discerning. We have offered to our brethren the seeking of advice of any Elders or churches in the country, mutually chosen, only with liberty to recant in case of just exception, as prejudging the case or the like, which exception we have told them should extend to above one, and we have given them the like liberty toward us in any whom we should nominate: yet we cannot gain consent on those terms unless they may choose whom they will. We always [say?] one excepted they may, but find that we cannot yield. We have oft written to and received advice from the Reverend Elders in the Massachusetts, and according to our best understanding acted by it. The last we had was that our brethren and we should mutually choose a council in these parts. Hereupon we sent to our brethren declaring our willingness to leave the matter with the churches of Windsor and Farmington, or with the churches of New Haven, Branford, and Milford. Their answer was to both, that they could not do, for things were out of their hands, the court had taken it into theirs. We desired them to confer with the messengers we had sent, which (as they formerly had done) they refused. We have formerly sent to some churches for advice, in this our difference, but could not obtain help. Hence it becomes difficult to us to know what to do in such a case at such a time. Be satisfied in their proceedings we cannot by our own light: to proceed against them in a church way, which advice is not satisfactory to our own hearts, nor according to the counsel we have sought: obtain advice to the issuing of the case hitherto we could not: to sit still without adding trouble to ourselves and the people of God in such a day of Jacob's trouble is that we are willing to do if we may do it without neglect of that duty which God requires of us. Herein we humbly and earnestly request your advice and help. Whether you judge that we may sit still without further motion; or, if there be any thing to be done that you would give us your advice what it is. And if it requires any meeting, that yourselves would appoint the time and place so as may best suit yourselves and the circumstances of the case, and we shall readily attend the same. When we sent last to our brethren, which was about three weeks ago, we told them (as we have divers times formerly) that, they not consenting to send with us, we would send to some churches without them. We have sent in the same manner to the churches of Boston, Dorchester, and Cambridge. We beseech you, to whom the Lord hath given peace and strength, to pity and compassionate those whose bones are broken and out of joint. He who hath said he is not unrighteous to forget his servants' labor

of love will abundantly reward you. To his grace we commit you and rest,

Your Brethren in the fellowship of the Gospel,

JOHN RUSSELL, } *In the name*
WM. GOODWIN, } *of the Church.*

NORWOOD, April 29, 1661.

To the Reverend his much Honored friend Mr. John Eliot,
Teacher of the Church of Christ at Roxbury.*

Rules about Admission and Discerning visible Saints Ecclesiasticè.

1. It cannot be denied but that a latitude of visibility must be admitted, because some Christians have had: 1, more time; 2, more means; 3, have more abilities and parts; — to express themselves to the satisfaction of others than some others have.

2. Visibility, not so much of the doctrine of faith, as of the work and grace of faith, in the visible profession thereof, is necessarily to be manifested (to the judgment of charity) in some sincerity and reality of it, and that it is not a dead faith only; otherwise how easily may profane persons and pagans be introduced into the church to pollute it, as also how unseasonably may excommunicated persons (professing the faith) be restored.

3. Faith may become thus visible in its reality in a threefold way: —

1. By confession of sin and profession of a holy life; the first showing the work of vocation, the other of sanctification; and a large profession of the work of both is desirable in all.

2. By confession or humiliation for sin without knowledge and experience of holiness of life, as Acts 2: the Apostles had no other experience of the first converts but of the former work, which discovering the truth of their faith (being joined in real fruit of it to their general profession thereof), they received them; and otherwise none newly converted may lawfully be admitted.

3. By profession of a holy conversation (which is all one with universal evangelical obedience whereby the soul lives in no known sin, neglects no known duty), although the soul may not be able to show how it came by its faith in humiliation and vocation, may be sufficient: James 2: 17; Revel. 22: 14; John 14: 15. Because many have faith who know not how it was wrought, nor the time when: nay, it may be are so beaten down and poor in spirit, that their complaints are only of the want of it. 'Tis enough if he can show (or others for them) a reason of their faith . . . (viz., a holy life) though they cannot show how it was wrought.

* The troubles in the Connecticut churches and the removal of the Rev. Mr. Russell to Hadley, are narrated in the first chapter of Judd's history of that town. The Indian name Norwoottuck was changed to Hadley by an order of the General Court, 22 May, 1661. — EDS.

4. It may be a query how far the testimony of other able and godly Christians is to be taken in case all these be wanting. Did not Barnabas's testimony of Paul (Acts 9 :) satisfy the brethren? was not Diotrophes who refused to receive the brethren commended to the church by the Apostles? May two or three witnesses legally condemn and not as many acquit in case any object against their sincerity, supposing the witnesses to be able and faithful men? *

Missionaries at Tranquebar to Rev. Samuel Mather.†

Viro plurimum Reverendo et in Christo fratri Samueli Matheri, V. D. M. apud Bostonenses, pio, fideli, prudentissimo; S. P. D. Nicolaus Dal, Martinus Bessius, Christianus Fredericus Pressier, Christophorus Theodosius Walther, Andreas Worm, Samuel Theophilus Kichtsteig, Missionarii apud Malabarenses seu Famulos in India Orientali.

Reddita nobis est x Sept. anni MDCCXXXII, Tessera Amoris tui fraterni, Epistola scilicet tua suavissima, una cum concione funebri et vita parentis beatae memoriae.

Megalan'drum Cottonem Matherum, decus illud et ornamentum Protestantis ecclesiae, virum vere Catholicum, patrem Nov.-Anglorum, et Synagonistam nostrum in opere Domini, in terris degere desiisse, proh dolor cognovimus.

Esset hic nobis materia lugendi multa: cujus enim vita ad nos pertinuit, quidni etiam mors et jactura? Verum sumus Christiani; credimus resurrectionem carnis et vitam aeternam; scimus beatum Doctorem nunc esse apud Dominum *ἐν ἀγίοις*. Vita nostra absconditur ad tempus cum Christo in Deo. Quando autem Christus vita nostra manifestabitur, tunc etiam nos cum ipso manifestabimur in gloria.

* President Stiles adds to this extract the following notes:—

"The above, extracted from an ancient MS. original in the Collection of the Mathers, at Boston, which I received from the late Rev. Dr. Samuel Mather of Boston, grandson of Dr. Increase Mather, and great-grandson of Mr. Richard Mather of Dorchester. I think this MS. the handwriting of the said Richard Mather." [Signed] "Nov. 1, 1789. EZRA STILES."

"By comparison with MSS. in this Collection indorsed by Dr. Cotton Mather as the handwriting of his grandfather, I find this was written by Rev. Richard Mather, first minister of Dorchester, who had the principal hand in compiling Cambridge Platform, 1647." — Eds.

† Cotton Mather, the father of the Rev. Samuel Mather, was a friend of the celebrated Dr. Franke of Halle, who took great interest in missionary enterprises, and under whose care these Danish missionaries were educated. He had had some correspondence with them. The Danes had established themselves at Tranquebar, on the Coromandel coast, early in the seventeenth century, but for a long time paid no attention to the evangelization of the country. Two missionaries were sent out in 1705. The English were always friendly to the mission, and it received aid from the Society for Propagating the Gospel in Foreign Parts, and was extended afterward from Tranquebar to Madras. There is a good account of it in the third chapter of J. W. Kaye's "Christianity in India." — Eds.

Jam vero te compellamus, Frater amantissime, tanquam hæredem paternæ fidei, spiritus et meritorum atque antistitem ecclesiæ Dei inter Nov.-Anglos. Quam beatus parens tuus nobiscum coluit amicitiam spiritualem, conserves quaesumus sartam tectam; ita ut vigeat inter nos in vicem communio amoris, supplicationum, officiorum, sympathiæ, epistolarum; et quæ sunt alia hujus generis.

Bonum unionis habet promissionem benedictionis divinæ. Erit etiam odor bonæ fragrantiae apud reliquos: Christo fideles, si cognoverint ecclesias utriusq. Indiæ *φιλadelphίας* vinculo contineri, in communi capite Christo, et augmentum corporis facere in aedificationem sui ipsius in dilectione.

Coloniarium Magnæ Britanniae in littore hoc Coromandelino præcipua est Madraspatna, alias Fort St. George dicta. Ibi etiam ab anno MDCCXXVI plantatur et rigatur inter Ethnicos, a tribus Missionariis, Rev^o Schultze, Sartorio, et Geister; cura et auspicio benefactoris Societatis Londinensis de promovenda cognitione Christi. Multiplicit Deus numerum ecclesiarum suarum in India Orientali et Occidentali.

Colonia hæc Danica jam habet sex Missionarios Europæos qui juncta sibi utuntur opera Catechetarium ex Indis conversis. Ipsa vero ecclesia recens collecta ultra arctos coloniae terminos in mediterranea principi Tanschanurensi, Christianæ religioni inimico subjecta pro tenditur.

Pro aliquali cognitione status externi Missionis mittimus tres schedulas idiomate patrio in officina nostra excusas. Plura de rebus Trangambariensibus e diariis quæ quotannis Halæ Saxonum eduntur, si volupe fuerit, cognosci possunt.

Exhibimus simul duos libellos dogmaticos, in usum coetus Famulici et Lusitanici editos. Sint, Tibi, quaesumus, instar memorialis seu monitoris Malabarensis. In Famulico illo ratione methodi aliquid est, quod beato parenti Tuo acceptum deberi, silentio præterire, non possumus. In manus nostras venerat parvulus Ipsius Catechismus *the Instructor* dictus. Ibi pagina tertia beatus Auctor pio affectu stupiditati hominum quorundam consulturus, typum doctrinæ salutaris concinna brevitate tribus quaestionibus exasciatum dedit. Sumsimus hoc nobis exemplo: nam ejus modi calamitas et inter Indos nostros haud infrequens est. Vide versionem Latinam paginae 2. et 3. Ordinis Salutis.*

Deniq. adsit amœnitas Iehovæ Dei vestri vobis; et opus manuum vestrarum instituat in vobis; ipsum precamur opus manuum vestrarum instituat.

Omnes hic fratres Te resalutant in Domino. Vale!

Trangambariae in littore Coromandelino,
die 16 Januarii MDCCXXXIII.

* President Stiles has copied immediately after this letter the following extracts, which are doubtless the passages referred to:—

“Page 2. Ordinem salutis ob diversum auditorum statum trifaria forma exhibere opus fecit.

“Prima forma habet theses quinque. Sunt pro illis qui vel ætate senecta, vel surditate aurium, vel gravissimo morbo in discendo impediuntur, aut in casu quodam necessitatis baptizari debent.

*Rev. Dr. Trumbull to Dr. Holmes.**

NORTH HAVEN, Oct. 28, 1818.

REVEREND AND DEAR SIR,— Since your obliging visit at my house, I have been reviewing my manuscript and documents relative to the American Church. I find that I have written a regular history of the Puritans, from their origin in Wickliffe, about the year 1380, down to the year 1712, comprising a term of about three hundred and thirty years. It relates to the settlement of the New England churches; the Antinomianism which sprang up in Boston; the founding of the College at Cambridge; the Salem witchcraft; the story of the compilation of the New England Psalms; the rise and persecution of the Quakers and Baptists; the convention and acts of councils in New England; the forming of the Cambridge and Saybrook platforms, &c. What I have written would fill about two hundred and fifty pages of the same type and page of my History of the United States. I imagine that the compilation of it cost nearly as much reading and pains as to compile the whole subsequent part of the history. It led me to look up and read many old books and pamphlets, which I never should have read for any other purpose. As the history is a first draught, and written upon rough paper, it will need to be transcribed, and in some instances transpositions will be necessary; and it may be beneficial to divide the chapters, and to alter the phraseology, in some instances. It is written plainly and is perfectly legible, and with little pains might be fitted for the press. I have made very considerable collections relative to the Dutch, Presbyterian, Seceding, Baptist, and Moravian Churches, consisting of books, pamphlets, and manuscripts. They are generally filed, and in tolerable order. The value of the manuscript and papers you cannot determine, without some examination of them. I wish you to undertake the completion of the history. I conceive it would do an important service to the Church of God, oblige your brethren of the clergy in New England, and in other parts of the United States and of the world. Dr. Dwight approves of my choice of you for that purpose; thinks I could not have made a better. He speaks in honorable terms of your "Annals."

"*Secunda forma* continet quæstiones 24 literis majusculis pro catechisandis reliquis, ita ut jacto fundamento S. Baptismum suscipere possint.

"*Tertia forma* intertextit illis quæstiones 16 literis minusculis (summa, quæstiones 40) inserviunt tum præparatione hominum capracioris ingenii; tum aedificationi baptizatorum in fide, caritate et spe; tum explorationi et præparationi eorum qui sacram synaxim petunt."

"Page 3. Ordinem salutis quam brevissime exhibentis theses quinque.

"1. Unus est Deus qui mundum et homines creavit et adhuc conservat.

"2. Homines in peccatum lapsi sunt, quapropter omnes infernalis supplicii rei facti sunt.

"3. Deus misit filium suum in mundum: hic homo natus pro perditis hominibus passus est et satisfecit.

"4. Qui credit in filium Dei Jesum Christum et pie vivit salvabitur.

"5. Qui non credit in ipsum et in peccatis vivit condemnabitur."—Eds.

* This letter and the papers that follow are taken from the scrap-book, marked No. VIII., of the Holmes Papers.—Eds.

The accomplishment of such a work will, doubtless, transmit your name with honor and a sweet perfume to ages to come. There is no work which I should have a greater desire to accomplish, were I to live, and have a capacity to do it. It is perfect in character for a clergyman. It may add to the prosperity of Zion, and serve to build up our Jerusalem.

As the papers are too valuable to be trusted with common travellers or stage-drivers, it seems necessary that you take a journey to North Haven, and receive the manuscript and papers, which I will deliver into your hands, to be published by you, as entirely for your benefit and to your advantage and that of your heirs and assigns, as if you had written the manuscript and made the collection, on such terms as you and I shall judge reasonable and just. I wish to have a line from you directly, that I may be certified of your intentions. My age renders it less eligible for me to journey than it once was, or I would visit you on a matter of so much importance, and which cannot be transacted without a personal interview.

I am, Reverend Sir,

Your obliged friend and very humble servant,

BENJAMIN TRUMBULL.

Rev. Dr. HOLMES.

John Farmer to Dr. Holmes.

CONCORD, N. H., Feb. 8, 1822.

REVEREND SIR, — From some source or other, I have been informed that you were writing an Ecclesiastical History of New England; and as the Rev. Dr. McFarland, of this town, has lately put into my hands the early records of the Convention of Ministers of New Hampshire, I thought it might not be improper to furnish you with an abstract of them. The manuscript containing them is a small folio of fifty pages, and is perfect. The Ecclesiastical Convention of New Hampshire was formed in the year 1747, by the clergymen of the Province, assembled at Exeter, on the 28th of July, their object being, “by prudent, hearty, and unanimous endeavors, to guard the churches against every thing that might shock their foundations or corrupt their doctrine.” The Convention, at this time, refused to establish any creeds, but adopted, among others, the following resolutions:—

“That we will take particular notice of several doctrinal errors, which have more remarkably discovered themselves of late in several places, such as, 1. That faith is nothing but a persuasion that Christ died for me in particular. 2. That morality is not of the essence of Christianity. 3. That God sees no sin in his children. 4. That believers are justified from eternity. 5. That no unconverted person can understand the meaning of the Scriptures. 6. That sanctification is no evidence of justification. And that we will be very frequent in opposing these errors.” Rev. Messrs. Cushing, of Dover, and Moody, of Newmarket, were appointed a Committee to visit the church at Durham, then in “difficult circumstances, and in great confusion.”

The next meeting assembled at Hampton, by adjournment from Exeter, Oct. 13, of the same year, and determined upon holding annual meetings. The Committee, before appointed on the affairs of the church at Durham, reported that they were "in a very unhappy situation"; that their pastor, Mr. Gilman, had refused to preach; that many communicants had separated, and held meetings at private houses; that said meetings were very disorderly; and that "vile and absurd things were practised, — such as profane singing and dancing, spitting in persons' faces, damning the Devil, &c." The Convention prudently determined not to interfere at present.

The Convention assembled at Portsmouth, Oct. 11, 1748. Several members dissented from a former vote respecting Antinomian errors, stating that others [Arminian] equally pernicious as extensively prevailed, deserving equal notice.

At the Convention of 1749, it was recommended to the churches to be more strict and careful in the exercise of the discipline of the church.

In 1751, a correspondence was opened with some of their dissenting brethren in England, by a letter addressed to them particularly by the Convention.

The Convention, in 1752, received an affectionate reply from Rev. Benjamin Avery, D.D., of Guy's Hospital, in behalf of the dissenting Protestants of England. It was voted that, as Nottingham and Epsom had been destitute of a preached gospel, the Convention would encourage preaching among them.

At the Convention, in 1753, they passed a vote recommending the Rev. Timothy Walker, of Rumford (now Concord), who had some thoughts of going to England. He went afterwards.

The Convention, in 1754, voted "that a memorial be presented to the legislature of this Province, in the name of this Convention, to entreat that the great number of *tavern-keepers* and *retailers* in this Province may be reduced." [This memorial was not presented.]

In 1754, the Convention, taking into serious consideration the "general remarkable decay of religion in their congregations," agreed upon particular days to preach to their people upon the prevailing sins of the day.

The settlement of Rev. Joseph Prince in Barrington, in 1755, causing some disquietude, by reason of his being blind, the subject was brought before the Convention, this year, by John Garland and twenty-eight others; whereupon, they voted that the manner of Mr. Prince's introduction among the people of Barrington was of a "very dangerous tendency, and quite contrary to the usual methods of the churches in this land. Nor can we think a person of Mr. P.'s unhappy defect in one of the most valuable and useful bodily senses can perform all the parts of the gospel ministry, without extraordinary assistances and gifts of the Spirit, — *which, we think, long since ceased.*" To this proceeding of the Convention Rev. Messrs. Langdon and Haven entered their remonstrance.

(*To be concluded in another letter.*)*

* The writer resumes the subject of the Convention in the letter of the next day, which follows immediately after this one. — Eds.

Respecting the Gookin Manuscript, I have had an interview with the Honorable Judge Gookin on the subject, of whom I made particular inquiries. I find that Judge Gookin is a descendant, of the fifth generation, from Major-General Gookin. His father, Nathaniel Gookin, who died in 1766, was minister of North Hampton. His grandfather, Nathaniel, was minister of Hampton, and died in 1734. His great-grandfather, Nathaniel, who died in 1692, was one of your predecessors; and *he* was second son of General Gookin. Here, then, is an uninterrupted line, in which the manuscript might have been transmitted; but Judge Gookin, who has the traditional account of the existence of such a manuscript, supposes that it was in the possession of Rev. Daniel Gookin, who, being the oldest son, and a survivor of the Rev. Nathaniel Gookin, of Cambridge, was most justly entitled to it. Daniel was settled in the ministry at Sherburne, and here his dwelling-house and many of his effects were consumed by fire; and Judge G. suspects the manuscript perished at this time. But it *may* still exist. How was the other one preserved? We are not informed, in the Collections, where it is printed, in what manner it was obtained.*

I received your official letter, giving me notice of my being elected a member of the Historical Society, — an honor I did not expect, and for which I have few of the qualifications. I shall soon reply to Rev. Mr. Lowell, the Recording Secretary, to whom, I suppose, answers in such cases are to be addressed.†

I am, most respectfully,

Your obliged and very humble servant,

JOHN FARMER.

Rev. Dr. HOLMES.

If, sir, you have a spare copy of your two Discourses on the Completion of the Second Century of the Landing of the Forefathers at Plymouth, and will send it me, I will send a pamphlet or two in return. If I knew where I could procure them, I would not trouble you with this request.

* General Daniel Gookin, whose "Historical Collections of the Indians of Massachusetts" was published in the first volume of the Society's Collections, wrote also a "History of New England," the manuscript of which has been lost. Dr. Holmes, who was at this time the Chairman of the Committee of Publication, had probably written to Mr. Farmer to seek it in the family of Judge Gookin, with the hope of publishing it in the Society's next volume. It is, perhaps, a little curious that the early records of the Society, lately published, make no mention of the gift of the manuscript of the "Historical Collection of the Indians." That volume is now in the Society's cabinet. The name "Nathaniel Gookin, 1709," is written twice on the fly-leaves; "John Gookin 1728/9" appears also; and, at the end of the book, in an older hand, "Nathaniel Gookin." It is in fine condition. — Eds.

† Mr. Farmer was elected a corresponding member in January, 1822. An extract from his letter, accepting membership, is printed in the "Early Proceedings," vol. i. p. 339, n. — Eds.

John Farmer to Dr. Holmes.

CONCORD, Feb. 9, 1822.

The Convention, in 1756, received a letter signed by forty-three inhabitants and freeholders of Canterbury, desiring the settlement of Mr. Cutler (who had been dismissed from Epping, for "his gross and scandalous [offences?]" * against the Seventh Commandment") over them. They utterly refused to sanction his ordination, and advised the people of Canterbury against him.

In 1757, "the Convention, taking into consideration the very remarkable frowns of God upon the civil and military affairs in our nation and land and this Province, and considering our dependence upon the great Governor of the world to deliver us out of all our difficulties and save us from the sword of the enemy, recommended a day of fasting and prayer, to supplicate the succors and merciful presence of God, through the Mediator, under the aforesaid difficulties."

In 1758, a petition was adopted, to be presented to Governor B. Wentworth, for the establishment of a college, or academy, in this Province.

In 1759, a Committee was appointed to further the project of the establishment of a college; and also to consult upon any other measures for promoting the education of youth, and advancing "good literature" in the Province.

In 1761, the Convention adopted an address to George III., on his accession to the throne of England. This address is preserved in the Records. A long testimonial from churches of Connecticut was read, in favor of the labors and character of Rev. Eleazar Wheelock. A handsome resolution, on the same subject, was passed by the Convention.

Sept. 20, 1769, Rev. Mr. Belknap was chosen clerk, and officiated until Sept. 22, 1774. The Convention voted their thanks to Rev. Mr. Haven, for his services as clerk for twelve years past.

At the Convention, in 1770, a memorial was addressed to the Governor, on the subject of the back settlements, which were destitute of a preached Gospel. This memorial was suppressed by the Committee of the Convention appointed to prefer it, from some prudential motives.†

In 1774, the Convention voted an address to Rev. Samuel Langdon, D.D., on his election to the Presidency of Harvard College. This, together with his answer, is to be found in the Ecclesiastical Records.

From this period until 1785, there appear no records of the Con-

* Mr. Farmer, in copying from the records, has omitted a word here. — Eds.

† To the fourth volume of the "Collections of the New Hampshire Historical Society," published in 1834, Mr. Farmer contributed, from these Records, the Address to George III.; the testimonial in favor of Mr. Wheelock, and the resolution of the Convention; and the Memorial on the Back Settlements. These papers occupy ten pages of that volume (pp. 140-150). — Eds.

vention; and it is believed that none were holden, during the doubtful period of the Revolution. In 1785, the clergymen resolved again to associate and to meet annually, about the time of the session of the General Court of New Hampshire.

The preachers at the meetings of the Convention were as follows:—

July 28, 1747.	Rev. John Blunt, of Newcastle . . .	from 1 Cor. x. 35.
Oct. 13, 1747.	Rev. John Odlin, of Exeter . . .	" 1 Cor. ii. 2.
" 11, 1748.	Rev. Joseph Whipple, of Hampton Falls . . .	" Rom. xii. 5-8.
" 10, 1749.	Rev. Timothy Walker, of Concord . . .	" 1 Cor. iv. 1.
" 9, 1750.	Rev. James Pike, of Somersworth . . .	" 2 Cor. v. 20.
" 8, 1751.	Rev. Jonathan Cushing, of Dover . . .	" Eph. iv. 11, 12.
" 24, 1752.	Rev. Joseph Adams, of Newington . . .	" 1 Cor. xii. 35.
" 9, 1753.	Rev. Ebenezer Flagg, of Chester . . .	" Matt. vi. 20.
Sept. 24, 1754.	Rev. John Tucke, of Gosport . . .	" 2 Cor. iv. 5.
1755.	Rev. John Moody, of Newmarket . . .	" Acts, xx. 28.
1756.	Rev. Stephen Chase, of Newcastle . . .	" 2 Cor. ii. 16.
1757.	Rev. Nathaniel Gookin [of N. Hampton] . . .	" Ezek. xxxiii. 7.
1758.	Rev. Samuel Langdon, of Portsmouth . . .	" Isa. lix. 19.
1759.	Rev. Ward Cotton, of Hampton . . .	" 1 Tim. iv. 6.
1760.	Rev. Samuel Haven, of Portsmouth . . .	" Col. i. 28.
1761.	Rev. Josiah Cotton, of Sandown . . .	" 1 Cor. ii. 2.
1762.	Rev. John Rogers [of Kittery] . . .	" 2 Cor. iv. 7.
1763.	Rev. [Joseph] Emerson, of Malden, Mass. . .	" John, i. 1.
1764.	Rev. [Benjamin] Stevens [of Kittery] * . .	" Titus, ii. 15.
1765.	Rev. Daniel Rogers, of Exeter . . .	" Eph. iv. 11-14.
1766.	Rev. Samuel McClintock, of Greenland . . .	" Heb. i. 1.
1767.	Rev. Samuel Lankton,† . . .	" Isa. lxii. 6, 7.
1768.	Rev. Joseph Adams, of Stratham . . .	" Prov. xi. 30.
1769.	Rev. Benjamin Stevens, of Kittery . . .	" John, x. 11.
1770.	Rev. Moses Hemenway, of Wells . . .	" Matt. vi. 23.
1771.	Rev. [Edmund] Foster, of Berwick . . .	" Rev. ii. 10.
1772.	Rev. Jeremy Belknap, of Dover . . .	" Mark, iv. 26-29.
1773.	Rev. [Matthew] Merriam, of Berwick . . .	" Heb. x. 24.
1774.	Rev. Daniel Rogers, of Exeter . . .	" Acts, xvii. 30, 31.

I have thus finished what I began in my letter of yesterday. Should there be any one fact of importance to you, I shall feel myself abundantly rewarded. The Records of a later date, I have not seen, though I suspect there are complete records from 1786 down to the present time.

I am, most respectfully,

Your obedient and very humble servant,

JOHN FARMER. ‡

Rev. Dr. HOLMES.

* This sermon was printed, and a copy of it is in the Society's library. — Eds.

† We find no such name among the clergy, and have little doubt that the person intended was the Rev. Samuel Langdon, of Portsmouth, afterward President of Harvard College. — Eds.

‡ This letter is indorsed by Dr. Holmes, "to A. H., not Hist. Soc." Dr. Holmes was Corresponding Secretary of the Society at the time. — Eds.

*Estate of Tutor Flynt.***A Catalogue of the Second Bundle of Bonds, with the principal Bondsmen.*

		Principal.	Interest.
Thomas Marshall, James Russell, Eben'r Marshall . . .	is out April 19, 1758.	£100 O. Ten.	£6 0 0
John Hoar, Joseph Bridge . .	" Oct. 8, 1757.	22 Dollars.	3 0 0
Samuel Childs, Jeremiah Robeson, Benj. Childs . . .	" Oct. 29, 1757.	40 "	5 8 0
Henry Spring, Abraham Bigelow, Benj. Bond . . .	" Nov. 26, 1757.	44 "	5 18 10
Abraham and Isaac Jackson .	" April 26, 1758.	2 5 11
Thomas Rand, Ebenezer Hammon, Edw'd Garfield . . .	" March 16, 1758.	£99.	5 18 10
Joseph Cook, Henry Prentice	" July 8, 1758.	18 Dollars.	2 7 11
His other Bond, Eben'r Smith, Thomas Park	" March 27, 1757.	36 "	4 7 2
Will. Park, Thomas Park . .	" Nov. 27, 1757.	33½ "	4 10 0
James Reed, Samuel Whittemore, Jonathan Sprague .	" March 3, 1758.	59 oz. Silver.	8 18 2
Nathan'l and Will. Tufts . .	" January 1, 1757.	36 Dollars.	4 17 2
Owen Worland	" Sept. 27, 1757.	13 "	0 18 0
Elias Smith, Caleb Prentice .	" March 16, 1758.	44 "	5 18 10
Edw'd Marrett	" March 13, 1758.	16 "	2 3 6
Isaac Mills	" July 12, 1758.	13 "	1 16 0
Thos. Park, Ebenezer Bradish	" July 13, 1758.	22 "	3 0 0
Thos. Park of Newtown, Josiah Goddard, Isaac Williams	" April 11, 1758.	44 "	5 18 10
Will. Hagur, Bradel Smith, William Whitney	" Oct. 25, 1757.	166 "	22 8 2
Will. Whitney, Bradel Smith, Eben'r Hobbs	" May 9, 1757.	77 "	10 0 0
Seth Roos, Jr., and Robert Temple	" Dec. 29, 1757.	44 "	5 18 10
Sam'l Rament, and Sam'l Rament, Jr.	" March 17, 1758.	18 "	2 8 7½
Nath. Meriam, Benj. Muzey, and John Muzy, Jr.	" Dec. 10, 1757.	29 "	3 18 0
Sam'l Simond, Joseph Tidd, and Thos. Fessenden . .	" March 9, 1758.	44 "	5 18 10
Ben. and John Muzy	" April 2, 1758.	24 "	3 4 8
Theophilus Mansfield, Nath'l Brown, and Bradell Smith .	" April 12, 1758.	27 "	3 12 11
John Muzy, and John Stone .	" Nov. 1, 1757.	£70.	4 4 0
Ebenezer Bradish, Caleb Prentice, and Nath. Tufts . .	" Oct. 17, 1757.	44 Dollars.	5 18 10
Gad Hitchcock, and Jonathan Hastings	" Jan. 14, 1757.		

* It has been thought best to preserve the ancient spelling of the names in this document. It is not in the handwriting of Tutor Flynt, except that he has added two or three bonds to the list, and has indorsed the whole: "This account of Henry Flynt, of Cambridge, his estate in bonds, notes, lands, &c., was delivered to Mrs. Dorothy Jackson, of Boston, widow, to keep (till recalled) July 10, 1758. It was delivered to her to keep to herself without any others perusing of it, lest fire should burn the bonds, notes, &c." — Eds.

John Parker, and Nath. Jeni-son	is out April 24, 1757.	44 Dollars.	5 18 10
Thos. Fessenden and Jonath. Herington	" April 5, 1758.	£70.	4 4 1
Thos. Fessenden and Jonath. Cutler	" April 5, 1758.	36½ dolls. L. M.	4 16 0
Sam'l Bacon, and Dav'd Cutler, and Benj. Danforth . .	" May 10, 1758.	44 Dollars.	5 18 10
Peter Deurell, Thos. Park . .	" March 18, 1758.	£50.	3 0 0
Thos. More, Nath'l Meriam, David Cutler	" Dec. 19, 1757.	44 Dollars.	5 18 10
Sam'l Daken, John Hore, Amos Daken	" April 24, 1758.	44 "	5 18 10
Eb. Johnson, Ephraim Woods, and Isaac Johnson	" Jan. 15, 1758.		1 16 7
Jonas Meriam, Jonas Stone, John Buckman	" Oct. 18, 1757.		5 18 10
Sam'l Wheat, and Sam'l Seaverns	" May 17, 1758.	66 "	8 10 8
			£200 9 1
			Interest O. Tenor.
Mr. Jackson's bond will be out February 7, 1758; the bond with interest paid, October 15, 1757			£51 11 4
Joseph Crosby's bond is out May 5, 1758; the interest past paid by Mr. Cranch, 11 May last, excepting 30 shillings which is due 5 May next			12 0 0
			£63 11 4
Brought over			200 9 1
			£264 0 5

George and Samuel Farrar, and Dan'l Adams is out November 19, 1758. Interest £5 18 10 O. T.

Theophilus and Sam'l Mansfield is out Dec. 7, 1758. Interest £1 17 9 O. T. These bonds were reckoned up 16th September, 1757.

An Account of the First Bundle of Bonds when they come due, April 27, 1758.

		Principal.	Interest.
Leazer Beal, Joshua Fuller, Josiah Fuller	is out 25 July, 1758.	32 Dollars.	£4 6 6
Leazer Beel, Sam'l Weat, Josiah Goddard	" 11 June, 1758.	32 "	4 6 6
Sam'l Baken, David Cutler, Benj. Danforth	" 11 June, 1758.	67 "	9 0 9
Timothy Brown, Nathan Fisk	" 26 June, 1758.	27 "	8 12 11
Joseph Brown, Timothy Brown	" 20 Sept. 1758.	£50.	3 0 0
Will. Brown, Josiah Brown	" 21 Feb. 1758.	£50.	3 0 0
Benj. Brown, Timothy Brown	" 18 June, 1758.	30 Dollars.	4 1 0
Peter Durell, Isaac Williams, Jonathan Fuller	" 18 July, 1758.	£100.	6 0 0
Jason Dunster, Henry Dunster, Edw. Dixson	" 3 March, 1759.	40 Dollars.	5 8 0
Jason Dunster, Henry Dunster, Edw. Dikson	" 5 June, 1759.	29 "	3 18 1½
Jason Dunster, Edw. Dikson	" 19 Feb. 1759.	12 "	1 12 4
Joshua Fuller, Josiah Fuller, John Clarke	" 11 June, 1758.	82 "	4 6 9
John Fuller, Joshua Fuller, Peter Durell	" 14 June, 1758.	44 "	5 18 10

George Farrow, Bradwell Smith is out	29 June, 1758.	£30.	1 16 0
Jonathan Fuller, <i>tertius</i> , Jonathan Fuller	5 March, 1758.	50 Dollars.	6 15 0
Thomas Fessenden, Rich'd Winchup, Sam'l Fessenden	12 April, 1758.	44½ „ L. M.	6 0 0
Thomas Greenwood, Jonath. Fuller, Jonath. Fuller, <i>tert.</i> . .	11 June, 1758.	44 „	5 18 10
Sam'l Hastings, Jonath. Hastings	25 Aug. 1758.	40 „	5 8 0
Rich'd Heard, Nathan Fisk . .	2 May, 1758.	30 „	4 0 11
Eben Johnson, Ephraim Wood, Isaac Johnson	15 Jan. 1759.	£30.	1 16 7
Thomas Marshall, Sam'l Russell	21 Feb. 1758.	22 Dollars.	2 19 5
Jonas and William and Samuel Meriam	29 Oct. 1758.	44 „	5 18 10
Jonas Meriam, Jonas Stone, John Buckman	18 Oct. 1758.	44 „	5 18 10
Nath'l Meriam, Thomas More	17 Oct. 1758.	16 „	2 3 2½
Nath'l Meriam, Eb'r. Fisk, and Rich'd Arms	16 Nov. 1758.	30 „	4 1 0
Joshua Prentice, Caleb Prentice	18 Oct. 1758.	£50.	3 0 0
Henry Prentice, Caleb Prentice	7 March, 1758.	44 Dollars.	5 18 10
Thos. Park, Joshua Fuller, Joseph Cook	13 April, 1758.	44 „	5 18 10
Benjamin Phillips, Edw'd King	24 April, 1758.	£100.	6 0 0
Thomas Reed, Henry Gardner	23 July, 1758.	40 Dollars.	5 8 0
Seth Roos, Ephraim Jones . .	17 May, 1758.	44 „	5 18 10
Henry Spring, Benj. Hastings, Jedediah Spring	17 May, 1758.	£100.	6 0 0
Eben'r Stedman, Jonathan Sprague	11 April, 1758.	40 Dollars.	5 8 0
Eben'r Stone, Jonas Bond, Allen Livermore	9 Sept. 1758.	44 „	5 18 10
Will. Tuffts, Sam'l Kent, Jos. Rand, Jas. Peirce, Sam'l Bowman	14 Oct. 1758.		12 0 3
Jonath. Williams, Isaac Williams	11 Jan. 1758.	36 „	4 17 2
Sam'l Whittemore, Caleb Prentice	19 April, 1758.	33 „	5 2 7
			£177 18 8

An Account of Notes upon the Country Treasurer, viz., Mr. H. Gray, in behalf of the Country.

Principal, L. M.	Principal, O. T.	Repayable.	Received.	Interest in O. T.	Interest in L. M.
£15 0 0	£112 10 0	June 1, 1759.	April 23, 1757.	£ 6 16 10	£0 18 3
30 0 0	225 0 0	June 1, 1759.	April 23, 1757.	13 13 8	1 16 6
20 0 0	150 0 0	June 1, 1758.	Nov. 5, 1756.	9 0 0	1 4 0
6 0 0	45 0 0	June 1, 1759.	Feb. 18, 1757.	2 14 0	0 7 2
8 0 0	60 0 0	June 1, 1760.	June 17, 1757.	3 12 0	0 9 7
10 0 0	75 0 0	June 1, 1760.	June 17, 1757.	4 10 0	0 12 0
10 0 0	75 0 0	June 1, 1760.	June 17, 1757.	4 10 0	0 12 0
10 0 0	75 0 0	June 1, 1760.	June 17, 1757.	4 10 0	0 12 0
6 0 0	45 0 0	June 1, 1760.	Aug. 11, 1757.	2 14 0	0 7 2
95 3 4	713 15 0	June 1, 1758.	June 13, 1757.	42 16 5	5 14 3
73 11 5	547 8 7	June 1, 1758.	June 16, 1757.	32 16 5	4 7 4

10 0 0	75 0 0	June 10, 1758.	May 5, 1756.	4 10 0	0 12 0
20 0 0	150 0 0	June 10, 1758.	May 5, 1756.	9 0 0	1 4 0
53 0 0	397 10 0	June 5, 1759.	Feb. 27, 1757.	23 17 1	3 3 5
8 0 0	60 0 0	June 1, 1760.	Sept. 10, 1757.	3 12 0	0 9 7
50 0 0	375 0 0	June 15, 1757.	June 23, 1757.*	23 2 0	3 1 4
			one Jan. 24th,	} 2 14 0	0 7 2
18 0 0	135 0 0	June 5, 1760.	the other Dec. 21, 1758. Each }		

There are four pieces of land in Stoughton, viz.: —

1. In the 40th lot undivided near Masshapaog pond, about 211 acres, besides what is given in to make up deficiency of land to [so?] that I have near 300 acres of land there when divided, bought of Israel Leadbetter, of Dorchester, and I have his deed with the account of the land I have bought in a paper by itself.

2. At or near Moosehill 180 acres, part, that is, fifty and more acres laid out to Lieutenant William Clark, of whom my father purchased his estate in Dorchester; this is in Dorchester Records, — and 118 acres which I purchased myself of one Foster, and 8 acres of swamp which I purchased myself of Randall, and have their deed.

3. Meadow land in Pigeon Swamp, which I bought of Eben. Man, and have his deed.

4. A right in Cedar Swamp, about 1 acre and $\frac{1}{2}$ or more laid out I suppose to Lieutenant Clark in Dorchester records, or the heirs of Josiah Flynt.

My plate is in a closet with a double spring'd lock; Dr. Wigglesworth has the key. I have also a bond of Mr. Josiah Quincy of 500 pounds sterling, of which he has paid near half endorsed on the bond.

My gold rings I have given in my will to certain legatees; they are about twenty.

Also a bond of Elijah Blake of Wrentham, of about £150 with interest.

Mr. DEANE communicated a box of papers of Thomas Wallcut, one of the founders of the Society, and its first Recording Secretary. These papers were given by Mr. Wallcut's nephew, the Rev. Robert F. Wallcut of Boston, and, on Mr. Deane's motion, were referred to the Committee on Publishing the Proceedings.

An alteration in the By-laws, giving the Council power to select the day and hour for its meetings, was proposed, and laid over until the next meeting as required by the rules. Another alteration, changing the hour for the meetings of the Society, was suggested, and laid over also, the Secretary being instructed to give notice in the call for the October meeting that this subject would be considered at that time.

A letter was read from Mr. Whitmore, in which he, in behalf of the Record Commissioners of the city of Boston, requested that the Society would either give to, or deposit with, the City the copies of the early records of the First Church and of the Old South Church, now in their Library. This letter, addressed to the President, had been presented to the Council, and was referred by that body to the Society.

The Librarian stated that he had been asked by the Coun-

* There is probably a mistake in one of these dates. — Eds.

cil to ascertain the date and the circumstances of the gift of these copies. He read from the records of the Society the following votes:—

April, 1846. “*Voted*, That Messrs. Frothingham, Blagden and Robbins be a Committee to consider the expediency of obtaining for this Society a transcript of the Records of the first fifty years of the First, Second, and Third Churches in Boston, or such parts thereof as may usefully be given.”

November, 1847. “*Voted*, That the Committee appointed at April, 1846, to consider the expediency of obtaining for this Society a transcript of the Records of the first fifty years of the First, Second, and Third Churches in Boston or such parts thereof as may usefully be given, be requested to report at the next meeting. Also *Voted*, That a copy of this vote be sent to each member of the Committee.”

January, 1848. “Rev. Dr. Frothingham made the following communication, viz.:—‘Boston, Jan. 27, 1848. The undersigned has the honor to present to the Historical Society, in the name of the First Church in Boston, a complete copy of the Records of that Church from 1630 to 1680. N. L. Frothingham, Minister of the First Church.’ And it was thereupon voted, on motion of Mr. Ticknor, that the thanks of the Society be presented to the First Church in Boston for their liberal donation, and that the manuscript be suitably bound, under the direction of the Librarian.”

March, 1848. “Rev. Mr. Blagden, from the Committee on the Church Records, pursuant to the vote passed at the April meeting, 1846, in relation to obtaining for the Society transcripts of the Records of the First, Second, and Third Churches in Boston of the first fifty years, reported with regard to the Third Church that he had complied with the vote, and presented to the Society a transcript of the records of his church for the first fifty years. Whereupon it was voted, on motion of Mr. Ticknor, that the thanks of the Society be presented to the Third Church in Boston for their liberal donation, and that the manuscript be suitably bound under the direction of the Librarian.”

Dr. GREEN said that he should not be willing to vote to part with these manuscripts. They were in a safe place in our Library, and open, under liberal regulations, to the use of all persons interested in them.

Mr. DEANE then said:—

It seems to me, Mr. President, that the Society ought not to grant this request of the Record Commissioners, though we fully sympathize with the work in which they are engaged. These transcripts asked for were procured—as we

have seen by the extracts from the records just read by the Librarian — at the earnest and repeated solicitations of the Society itself, and were deposited here impliedly in trust under the well-known rules of the Society governing its manuscripts. Unpublished manuscripts have always been regarded by the Society as especially sacred, and these only transcripts have the same character in this respect as the original records. The Society has no right to give such papers away to be deposited in other places, subject we know not to whose care, or to what rules or restrictions, if any, in regard to safe keeping, copying, or publishing. The same objection would apply to lending them, to be deposited elsewhere, for an indefinite period, or for any period. The Society, from the nature of its institution, receives such historical materials, deposited in its Library, on an implied trust, which trust is to be administered by the Society itself. Such materials cannot properly be given away or sold. The Society cannot rightfully alienate such property, or transfer it to another. If the deposit is accepted it must be received in the spirit in which it was given, under the Society's rules, — subject of course to such modification of the rules as the Society may choose to make, from time to time. The wholesome and somewhat conservative By-laws early adopted by the Society respecting its manuscripts, regulating their use, and thereby making sure that nothing of an objectionable character should be printed from them, have furnished an additional inducement for the deposit of manuscripts in the Society's Library. They are placed here, as I have already said, in trust, morally, if not legally, and this Society and not another must administer the trust.

I have confined my remarks to manuscripts. This theme, on which I fear many loose notions prevail, might be enlarged upon. I will conclude by saying that the request before us cannot be granted without infringing on the By-laws of the Society, which consideration alone ought to be sufficient for us without going at large into the subject of the Society's duties toward the manuscripts entrusted to its care. An application to copy these manuscripts, under the Society's rules, would, no doubt, be granted.

The Society voted unanimously that the Librarian should inform the petitioners that their request could not be granted.

Mr. THOMAS C. AMORY presented the following communication in reference to the charges made in a New York

Magazine, that delays in the preparations of the Americans prevented the capture of Newport, R. I., by the combined French and American forces in 1778: —

In an article on the French in Rhode Island in the July number of the "Magazine of American History," delays in the preparatory arrangements during the fortnight between July 29 and August 8 are held responsible for Newport not being reduced by the joint enterprise of the French and Americans in 1778. As within that time General Sullivan collected ten thousand men,* largely volunteers and militia, with food for double that number, as he had the French Fleet to provide for, and arms and ammunition, and organized his force to cope with nearly seven thousand veterans behind strong entrenchments, the charge seemed unsustained. It was answered in the number for this month, in which the editor, who wrote the original article, cites as his authority for his statement, Bancroft's History of the United States, vol. 10, p. 147, that "on the 8th the French Fleet, which a whim of Sullivan had detained for ten days in the offing, ran past the British battery into the harbor of Newport." Had it been known that this was the authority relied upon, its improbability would have been shown in the defence published, as also its irrelevancy.

The Admiral had entire control of his fleet, nor does there appear, or does it seem possible, that Sullivan expressed any wish or opinion differing from his convictions as to what was judicious. Sullivan wrote him, while off New York, setting forth his plan, of which Washington, in his letter of the 29th, expressed his approbation, so far as his knowledge extended. It advised, among other matters, an attempt to cut off three regiments on the island of Conanicut. No one, however, familiar with the waters about Newport, considering the actual conditions, will come, we feel assured, to any other conclusion than the Admiral did himself, that his vessels could not be more judiciously posted than where they commanded the three channels. We are at a loss to comprehend what connection the position of the fleet had with any delays of preparation in Massachusetts, Connecticut, or New Hampshire, in gathering together the troops. It was all-important to have a force large enough, and if more came than originally contemplated, it would have taken ten days to assemble any force adequate to the object in view, and if the call had been for less, it would have been a discouragement, and the number obtained likely not to have proved so large as was needed.

In this letter to D'Estaing some days before his arrival at Newport, Sullivan says his "reason for wishing the larger part of your force being destined to block up the middle channel is to prevent a reinforcement

* Sullivan had on the 24th July about 2,400 men. About 2,500 came from the main army near New York; 5,000 volunteers and militia from Massachusetts, Connecticut, and New Hampshire. He estimated the garrison at 6,500; 4,000, reinforced by 340, and 1,400, and about 1,000 seamen from the burned or sunk vessels. He left, when he crossed on the 9th, a force to guard the stores, and detailed 1,000 to join the French. — T. C. A.

being thrown upon the island, and render your fleet so strong as to prevent any attempt of the enemy's fleet from New York; and to co-operate with those ships which pass up the west channel and turn Conanicut, preventing three British regiments now encamped on that island from passing over in their boats to reinforce the troops on Rhode Island. After that is effected they must all become prisoners, of course. Your Excellency will please pardon my freedom in giving these hints. Your much superior judgment will induce you to reject those which you conceive improper, and improve those which you may deem worthy of notice. I should be happy to have your advice and opinion upon the operations, which Colonel Laurens will instruct Your Excellency how to forward. I shall be exceedingly happy to have your opinion with respect to every land operation, as well as your instructions as to those by water."

The three regiments were withdrawn simultaneously with the arrival of the fleet. D'Estaing on the 3d of August expressed his entire approbation of the plan of operations. That to go higher up would expose his ships without any advantage to the fire of the British shore batteries, that he could not be sure of sufficient depth of water or good anchorage, and besides vessels had been sunk to increase the danger of navigation. The north wind rarely blowing at that season, he could not work his fleet to advantage, or be able to act, should the enemy's fleet, expected to be speedily strengthened from Europe, make its appearance. The two or three vessels in the east passage would also be left exposed if attacked when the wind favored the enemy, and not the French fleet. It is also suggested that in case the garrison should conclude to leave Newport it would escape. Several ships of the fleet went up the east and west channels, causing the British to destroy twenty of their vessels, and for the four following days, before the French fleet passed up in front of the town, no expression of dissatisfaction appeared in the correspondence. It was a favorite plan with D'Estaing to land his troops at Tower Hill, and attack the place from the south, where particularly vulnerable. This would have probably formed part of the operations had the siege been carried out as intended, and had not the appearance of the British fleet and the storm of the 12th, 13th, and 14th interfered.

If D'Estaing's blocking up the middle channel, and keeping in communication with his vessels in the east passage and those on the west side of Conanicut was a whim, it was not Sullivan's. Nor does it seem to sustain the charge of any unreasonable delay in any one, for the army which crossed from Tiverton on the ninth and was ready on the twelfth to move down the island had been largely gathered from hundreds of miles away in two weeks, and the volunteers came from their farms and workshops. With such generals as Greene, Lafayette, Varnum, Cornell, and Glover to help, and such engineers as Gouvion, Gridley, and Crane, it was well adapted to its work; and to have been created in two weeks out of such material, not one in seven having ever been in action, it would seem to an unprejudiced mind a remarkable instance of military activity, — not certainly of delay to be blamed.